The Missionary Herald

VOLUME CX MARCH 1914 NUMBER 3

THE last number of the *Missionary Herald* was full of references to Dr. Capen—his participation in the centennial exercises at Ahmednagar; his visit to Vadala, where he came in touch with a mass movement toward Christianity; his journey into the Madura field, where the Christian children at Dindigul decorated him with flowers and sang an original song in his honor:—

The Death of Samuel B. Capen, LL.D.

"Let the spirit of Dr. Capen be cherished;
We welcome him with all our hearts, and let the whole world praise our welcome.

"We pray God the Almighty to preserve our President and his family on their journey home."

Our readers were also advised of the plans of Dr. Capen and party to visit Ceylon, where they would spend Christmas, and then proceed to China, Korea, and Japan. How strange and yet how beautiful it all seems now!

The news of the sad outcome of the journey, through Dr. Capen's death at Shanghai on January 29, came without warning. The cable signed by Mr. Fairfield, who had come to the coast to conduct the party to Shansi, announced that Dr. Capen was taken ill with pneumonia on the 26th, was carried to the hospital on the 28th, where he died the next day, peacefully and without pain. A later message from Miss Capen spoke of a beautiful funeral service and of the exceeding kindness of friends, and stated that it seemed best to have the body cremated, and that the family would continue with the balance of the party. The first message of sympathy came by cable from Mr. Freyer, the business agent of the Presbyterian Mission at Shanghai, who spoke for the large Christian community at this leading mission center in China. At no place in the mission field could Dr. Capen have received better attention than at Shanghai. With the best of hospitals and highly skilled physicians, it is clear that everything that could be done was done.

Dr. Capen's death under such circumstances seems like a translation. Certainly it was a glorification. The call came to him at the evening time of life, with many years of high service behind him; with his powers at their best; in the fulfillment of a life purpose to visit the foreign field; in China, the leading mission land; at the crest of his earthly experience. His illness was not long or painful; and he was surrounded by wife and daughter, by loving friends, and by a host of sympathizing fellow-Christians of another race. Who can fail to see the appropriateness of such an end? May we not believe that the testimony of such a death will accomplish more for the Kingdom than any words he could have uttered here at home?

LETTERS and articles from Dr. Capen's pen keep coming, mailed at Penang and Hongkong, revealing the tireless activity of this man, even when supposed to be resting on shipboard. His companions in travel speak of this in their letters. On December 31, on shipboard, between Colombo and Penang, in a personal letter Dr. Strong wrote as follows:—

Dr. Capen's Activity

"We are resting on this good ship, after strenuous weeks in India and Ceylon. Every one of the party seems well, only lazy, except Dr. Capen, who

is indefatigable; taking notes or writing them out, sending long letters to his Sunday school class and to all the new Prudential Committee members, Corporate Members, and what not. He is a wonder—always at it. I've thought he would break with the nervous strain, but he doesn't seem to do so."

One of these letters, containing an article written on shipboard, was received on February 12 by Mr. O'Brien, editor of the Boston *Herald* and a personal friend, and was referred to in an editorial as follows:—

"The receipt of an envelope at the *Herald* office yesterday, in the familiar handwriting of the late Samuel B. Capen, brought a series of sensations somewhat like this: 'Why, that looks like Mr. Capen's writing; it is Mr. Capen's writing; of course it is, for it has been on its way since the last day of the old year, as its Hongkong postmark reveals.' It was penned on the Indian Ocean, between Colombo and Hongkong. In part it said:—

> "'I have not forgotten your kind letter to me just before I sailed and the suggestion that I write something for the *Herald*. We have had a wonderful time. We have spent two months in India and Ceylon, and the work is greater, broader, deeper, than I expected; there is a new India already on the horizon and mighty changes are taking place. I inclose an article which I hope may be helpful. At all events, it gives me an opportunity to wish you and yours a very Happy New Year.'

"And this message," the editor continues, "seemed so full of courage and cheer, as if foreseeing the event which has intervened, that we pass it on to that wide circle of our readers who must have enjoyed also the acquaintance of this kindly man."

One cannot suppress the feeling that such activity, even in rest periods, may have so drained Dr. Capen's vitality that he had insufficient strength to withstand the serious illness which came to him in China. But it was thoroughly characteristic of the man. Thoughtfulness of others and unselfish attention to their good was the keynote of his character. We put this quality ahead of his devotion to civic and religious affairs, since his public interest was the natural expansion of his private life. It was the rare combination of personal and public service that gave Dr. Capen his large place among Christian leaders. How large that place was is indicated by the great number of tributes and messages of sympathy which have come to the officers of the Board. A wave of sorrow has swept over the religious world because of this event. Yet accompanying this sorrow, uniformly we find a sense of joy and gratitude because of what this business man has accomplished for the world.

In another part of the *Herald* we print the outlines of Dr. Capen's life, certain estimates of his character and work, and a statement of his special relations to the American Board. We must wait for letters to explain what happened in connection with the visits to the South China and Foochow Missions, as to the voyage northward, and the details of the illness and death. We learn that Mr. George A. Hall and party, together with Dr. Strong, expect to sail from Yokohama April 1. If Mrs. Capen and her daughter continue with them, they should all reach home a little before May 1. Hosts of friends are remembering them in their prayers.

The Re-establishing of Confucianism

RELIGIOUS and political circles were not prepared for the news that Yuan Shih Kai, acting through the Administrative Council, had ordered the reëstablishing of Confucianism as the state religion of China, since the effort to have this reactionary step taken was supposed to have been defeated. Many are inquiring as to the significance of this new move on the part of the so-called Chinese republic, and especially as to its bearings upon missionary work.

In the article by Dr. Harlan P. Beach, printed elsewhere in this number of the *Herald*, our readers will find an excellent statement of the case so far as present information goes. Dr. Beach is now Professor of the Theory and Practice of Missions at Yale, and we hardly need to remind our readers that he was formerly a missionary of this Board in the North China Mission. No one else in this country is so well fitted to discuss this question, and we heartily commend Dr. Beach's article for careful reading.

The Shansi Governmental Offer

JUST at the time when Yuan Shih Kai is reëstablishing Confucianism as the state religion in China, it is rather interesting to receive a proposal from officials of Shansi looking to the assuming by the Board of the management of one of the three government high schools of the province, and also to the supervision by the Board of the primary schools in eight counties in the vicinity of Fenchow, containing a population possibly of 4,000,000. Such an offer would be extraordinary enough as a purely educational measure, but it has also deep religious significance, since a free hand will be given the missionaries for the introduction of the Bible and for Christian instruction. The offer is backed by the gentry and leading citizens of Fenchow, where the Board has one of its stations, and these men fairly urge us to undertake the task, showing their good will and coöperation by agreeing to pay 4,000 taels per year toward the running expenses and also to collect tuition fees from the students.

This proposal, coming to the Board last fall through a letter from Dr. Watson, was later confirmed by a long cablegram from Rev. Watts O. Pye, and now comes a letter, or perhaps we would better say a state paper, from Mr. Pye, explaining the matter in detail—one of the most interesting documents ever received at the Board Rooms.

No wonder the announcement of such a proposal has stirred the hearts of many in this country, particularly when it was learned that the Prudential Committee, for lack of funds, would probably not be able to enter into the arrangement. A brief statement on the subject in the *Quarterly News Bulletin* of the Board elicited a flood of letters, many of which solemnly protested against the offer being declined. The proposition also has attracted wide attention among other boards, and has figured largely in recent articles and addresses. In fact, no news sent out by the Board in recent years, with the possible exception of the situation in Albania, has created such a widespread interest.

The Committee Reconsider the Matter

WHEN the full statement of the case was received from Mr. Pye, and it became known that this offer was not only *bona fide*, but was likely to open up a fairly permanent system of mission and governmental coöperation, the Prudential Committee considered the matter anew and authorized the Home Department to proceed in the securing of funds and workers. It will need not less than two new missionary families resident at Fenchow for the conduct of the high school and the supervision of the village schools. These families will need their salaries, outfits, and traveling allowances, and there must also be constructed two new residences. For the first year at least there will also be needed $1,800 for incidental expenses in connection with the conduct of the new line of work. The total budget for the first year will be not less than $10,000.

Many friends of the Board will want to have a share in making possible this splendid plan, realizing that this is what we have been waiting and working for these many years. We must not think of holding back for lack of $10,000. Not to accept this offer would be to refuse what all must regard as a clear and wonderful providential leading. God calls us to undertake this work. Who are we to refuse? We wish,

Pacific School of Religion Berkeley, Calif.

however, to say frankly that we cannot encourage any friend of the Board to make a contribution to this "Shansi School Fund" if it means giving less to our regular budget. Let us be intelligent and sensible in this matter of giving, as well as enthusiastic. To undertake this new work, extraordinary as it is, at the cost of what we are now doing or at the expense of forcing the Board into debt, would be the sheerest kind of folly. We urge, therefore, every one who wishes to respond to this appeal to consider his gift as a donation over and above his regular gifts to the Board. Already two friends have promised $1,000 each, on condition that a sufficient amount be raised by May 1. We are glad to announce that the workers are in sight. We have, then, this glorious opportunity; we have the missionaries ready to go; all we need is the money. All gifts should be sent to Treasurer Wiggin, designated for "The Shansi School Fund."

Helen Randle Barnum

A CABLE from Constantinople announces the death on January 31 of Mrs. Henry S. Barnum, at the age of seventy-two. Mrs. Barnum was a native of Connecticut. With Dr. Barnum, she was first connected with the Eastern Turkey Mission, chiefly at Van. In 1885 the pair were transferred to the Western Turkey Mission, to Constantinople, where they were still serving. Dr. George F. Herrick, who has long known Mrs. Barnum, sends us, at our request, the following appreciation of her. He says: —

MRS. BARNUM

"*Fidelity*, writ large, expresses what her missionary life of forty-four years actually was. Whether amid the privations and sorrows of life in the far interior, where four of her five children are buried, or in the varied life of the capital for a longer period, she filled her own place and did her own work with conscientious devotion. She did not aspire to leadership. She claimed no superior wisdom. But she held definite opinions concerning missionary duty and forms of service, and let them be known in unequivocal terms on proper occasions. The refinement, the culture, the graces of life, were hers, manifest in her home and in her appreciation of music and the best literature. Her hospitality was elastic, as I proved on two occasions extending into weeks and months. Missionary families destined to the interior but detained at Constantinople often shared that large hospitality.

"Her door was equally open to native friends, and her help was freely given to the activities of the evangelical churches. She often came to the aid of the over-worked teachers of the school near by. Her home was in close proximity to Moslem neighbors, and although the language she most freely used was Armenian, not Turkish, yet her home, like all Christian homes in Moslem lands, was an object lesson to those neighbors.

"When we saw Mrs. Barnum last summer, we little thought that the 'some years of service yet,' to which she was gladly looking forward, would so soon end in a welcome to the larger service God's saints are invited to render in the land which is not very far off."

A Successful Campaign

THE Moslem Sunday School Campaign has been carried out with enthusiasm and great success by the World's Sunday School Association. Two parties were formed to cover an extended itinerary. The first included Bishop Hartzell, of Africa; Frank L. Brown, of the Association, and our own Rev. C. T. Erickson. The second party included Dr. Zwemer, Marion Lawrance, Rev. Stephen Van R. Trowbridge, formerly of our Central Turkey Mission, and Bert Cashman. Rev. Charles K. Tracy joined the party for some of their meetings. The object of the forty

odd mass meetings held was to stir an interest in the Sunday school problem in Moslem countries. About 17,000 persons attended the services and $45,000 was pledged. The Association plans to coöperate with the mission Boards in extending the most modern and effective Sunday school methods to the Sunday schools of the native churches, organize schools and catechetical classes, provide where needed a Sunday school literature in the native languages, and publish at least one paper for the boys and girls of Moslem lands. To accomplish this, secretaries will be placed in Cairo, Constantinople or Smyrna, and Albania, to press from these centers the preparation of selected literature and the organization of Bible schools. Such workers and such a work ought to be the strongest kind of help to our own missionary efforts. The specialist touring through our mission centers can touch our theological seminaries where pastors and leaders are being trained; can add his message to the preparation of the pupils in our normal schools and boarding schools; can organize for greater efficiency the Sunday schools of our larger churches, and can bring to our missionaries the very latest methods and inspiration from the important developments of this branch of the work at home.

Eliphalet W. Blatchford and Frank A. Day

WE can recall no period when the Board has suffered more through the death of corporate members and prominent givers than during the past two months. In the last *Herald* we commented upon the death of Mr. Edmund T. Platt, of Poughkeepsie, and Mr. Elbridge Torrey, of Boston. In this number we speak of the death of Dr. Capen, the President of the Board, Mr. Torrey's partner, and in addition must chronicle the passing away of Mr. Eliphalet W. Blatchford, of Chicago, who was Vice-President of the Board from 1883 to 1896, and a corporate member since 1871, and also the death of Mr. Frank A. Day, of Newton and Boston, a prominent corporate member since 1903.

Mr. Blatchford in his prime was regarded as the leading Congregational layman of Chicago. In recent years, although laid aside by increasing weakness, he has maintained his interest in church, theological seminary, and all the missionary activities with which he had become identified. He was one of the best known figures at the annual meetings of the Board during the eighties and nineties. Being Vice-President at the time of the theological controversy, he was occasionally called upon to preside at the meetings under great difficulties. A man of quiet and peaceful disposition, to take the gavel at such a time must have been to him a real hardship; but never once did he lose control of the situation or fail to conduct the meetings with fairness and serenity. Some will recall his being in the chair at the Springfield meeting in 1887, and after a particularly stormy session giving out the hymn, "The morning light is breaking," naïvely placing a strong emphasis on the word *is*. The going home of Mr. Blatchford seems like the closing of a glorious era in the history of the Board. He was a typical, old-time, lay corporate member, beloved and honored throughout our fellowship.

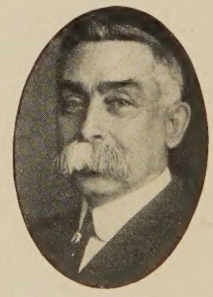
Mr. Day's services to the Board were of a different kind—less public and official, and yet exceedingly valuable. Being at the head of R. L. Day and Company, one of the great banking houses of Boston, he was in a position to render the Board an exceedingly important service as financial adviser. Repeatedly urged to stand for election to the Prudential Committee, he uniformly declined, under the feeling that he could be of greater service in connection with the investment of the Board's funds than by attending the Committee meetings. His conservative advice in financial matters and his constant watchfulness in respect to the Board's investments have been a contribution of the highest value in all these recent years. Only those close to the Board's admin-

istration are in a position to appreciate what we owe to Mr. Day. His benevolences were extensive, especially in connection with Eliot Church, Newton, the Newton Young Men's Christian Association, the hospital, and other public institutions in his home city. Humble, fair-minded, studious, liberal, consistent, a lover of music and of all ennobling things, Mr. Day was one of the finest men it has been our privilege to know.

Recent Recruits

THE Board has sent out men with many varied talents, but this year an expert in a new line adds to its growing list, for in Charles W. Miller we are sending to Ceylon an experienced ornithologist. Mr. Miller is thirty years of age, of

MR. MILLER



MR. RANNEY

New England parentage, educated in the Worcester schools, with his degree from Clark University, specializing in the sciences. After graduation he became assistant director, and afterwards director, of the Worthington Society for the Study of Bird Life. Here his work has been the study and care of all forms of bird life in Delaware and Eastern Pennsylvania in a work started and carried on by a wealthy citizen of Philadelphia. Nine years Mr. Miller spent on the problems of birds, but through all his educational course the foreign field has had a strong appeal for him, so a year ago he gave up ornithology and took his M.A. at Columbia in the field of pedagogy, with particular attention to the sciences with which he has been so familiar. He sailed on January 20 to teach in Jaffna College, Ceylon, where his devotion and thorough preparation will open to him a life of great service. He will continue the work that has been carried on by Harry C. York. His commissioning service was held in Piedmont Church, Worcester, Mass., where Dr. Barton, representing the Board, and Dr. Bradley, his pastor, united their earnest messages of farewell in speeding Mr. Miller to the field.

On December 30, we said farewell here in the Board Rooms to Mr. Charles F. Ranney on the eve of his departure to Constantinople, where for a time he will assist Mr. W. W. Peet in the important and complex business details of the work in Turkey, and probably later on become business agent at some interior station. Mr. Ranney comes from strong New England stock, tracing his ancestors direct to the *Mayflower*. He has preached in a mission church, served as teacher and superintendent of his home Sunday school and as a leader in Christian Endeavor work. He has also shared in evangelistic services under the Young Men's Christian Association.

In business he has had an unusually varied experience, having been a druggist, a printer, an editor, and finally a government official in the customs department in Northern Vermont. Though beyond the usual age limit for going to the field, Mr. Ranney's business experience and earnest interest in this side of the work will prove most useful in Turkey. There are few places in the world where a man can use these gifts to greater advantage than in Turkey, and Mr. Ranney's friends join with the officers of the Board in hoping for him many years of satisfying and rewarding service.

Another Edition Gone

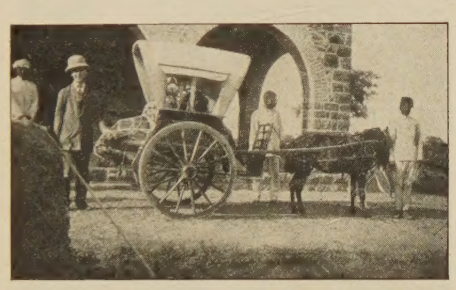
THE second edition of "What Next in Turkey" has been sold out. In its place we offer an excellent text-book, "The New Era in Asia," by Sherwood Eddy. A pamphlet of suggestions for leaders and other supplementary literature are available.

GETTING AROUND INDIA

By WILLIAM E. STRONG, D.D.

Editor of The Missionary Herald

INDIA has as many means of locomotion as America—and then some. First of all are the railways, covering 33,000 miles. They represent a tremendous amount of energy and skill. Some of them, like the narrow gauge road that climbs to Darjeeling, or the line that brings you to Kandy, that beautiful hill resort of Ceylon (for the purpose of this article Ceylon may be linked with India), are notable triumphs of railroad engineering. Englishmen planned them and Englishmen run them, at the top; but all the lesser employees, including many of the engine drivers, station masters, and superintendents of departments, are Indians or Eurasians. On the whole, the trains are well run; they are apt to be late; they linger at the stations as though each was a terminal; but they avoid accidents and they arrive finally. Lines and even trains vary in their equipment, much as they do in America; the mail and the boat trains are usually the fastest and the best. And the best are fine — vestibuled, corridor cars, with electric lights and fans, lavatories including bathtubs or shower baths, dining cars; in short, every convenience and comfort, except that it seems odd to the Westerner to be expected to furnish his own bedding and to spread his bed without a porter. This is true of the first-class compartments, and it is substantially the same with the second, except for the lack of the bathtub and some of the upholstery. Second-class fare is just half that of first-class. One fails to see the difference in the accommodations, save that not so many Indians travel first-class; you are apt to be thrown with them in the second. And if the compartment is filled, and each occupant has his bedding, his water jar, and his various bundles, it does seem a little thick.



READY TO START IN THE "TONGA"

Beds, bedding, food, clothing, etc., are tied on at the back of the equipage

But it is nothing to third class! That carries the great mass of Indian travelers. The fare is about one-half of the second-class rate; ridiculously small it seems, till you see the accommodations, for the third-class passengers are packed in as we do not ship cattle in America. Plain wooden cars, with hard wooden benches; into them crowd men, women, and children, fairly fighting to get in, as those already inside try to prevent more from entering. A third-class compartment in each train is reserved for Europeans and Eurasians. This is not so crowded, and here many of our missionaries ride, for reasons of economy. I have tried it and got along fairly well, but I think no one would choose it whose heart was not set on saving every dollar possible for the needs of the work.

However, it is the third class that maintains the railroads. First and second class do not pay; the profits come from the third. It is amazing how the Indians travel. In the forty-nine days I was in India I journeyed somewhat over 5,000 miles by railway. Never once, north or south, did I fail to see the third-class cars well filled; usually they were jammed. Pilgrims to the sacred cities and shrines are many of these travelers. They go in crowds and all the year through, it seems, to the benefit of the railroads at least. They are a picturesque lot;

hopping off at each station to wash head and feet and hands, or to purchase some of the cakes or sweets that are on sale, or just to stretch their limbs and walk up and down in their astonishing costumes or lack of costume. The foreigner getting round in India has abundant entertainment and instruction in watching his fellow-travelers of the land.

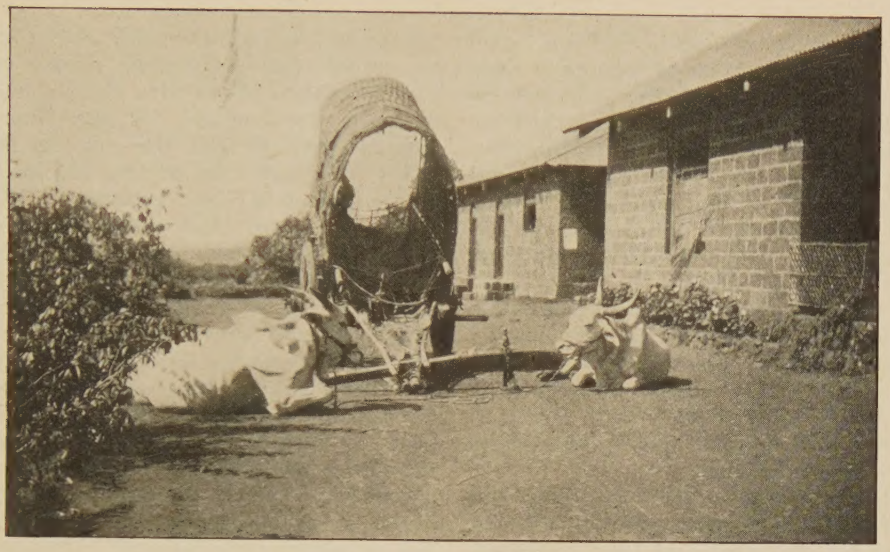
Next to the railways—in speed often surpassing them—come the automobiles; motors they are called here. They are not so many as in America, but taken altogether there is a host of them in this land. In the larger cities the taxi has found its place as a public conveyance, and lines of motor busses reach out into the suburbs.

RAILWAY LUNCHES FOR THIRD-CLASS PASSENGERS IN INDIA

Indian gentlemen of means maintain as many cars as do American plutocrats. Not many of the missionaries have "motors" as yet, but some are using them and more are bound to do so, for they conserve strength and multiply efficiency. Among the benefits British rule has brought to India are good roads. Main highways are quite uniformly well-constructed and kept in repair. They are fitted for rapid motor travel. And the missionary can cover and frequently visit a large district of villages outlying from his station with a minimum expenditure of time and strength.

Even the rough country roads can be traversed by the light runabouts. I recall one such machine that whirled along to a village some twenty-five miles out from Ahmednagar, part of the way over a native road that crossed a river bed (dry) and zigzagged through fields where the tonga, in which I followed, rocked and wrenched like a ship in a heavy sea. When we finally reached port (to keep the figure), there was the runabout right side up, in good order, and ready for the return trip. They are godsends to the overburdened missionaries with big fields to superintend, and though I fear they cannot be included in the outfit allowance which the Board makes to its outgoing missionaries, I hope that more wise and generous givers in America will bestow (and endow) a "motor" on the missionary for whose support they would provide. That I was able to visit every station of our Ceylon Mission in two days was due in part to the help of Mr. Ward's runabout and for the rest to Mr. Dickson's motor cycle, with passenger car attached. Blessings on them!

The bicycle, which has pretty much dropped out of sight in America, is a popular and much used vehicle in India. At the Christian College in Madras I was told that they did not know how to provide room for the wheels the students rode. The room assigned for them was packed; they overran into the passageway, which was crowded



THE "INDIAN EXPRESS" AT A WAY-STATION

with them, and where next they could go was the question. It is a picturesque sight to watch these Indian youth, with their flowing skirts, mounted on bicycles which their brown legs speed along. And the missionaries use them too; they save time and shorten distance. But when you realize the power of the burning Indian sun, and its danger for Europeans, you shudder to think of these men riding under it through any part of the day.

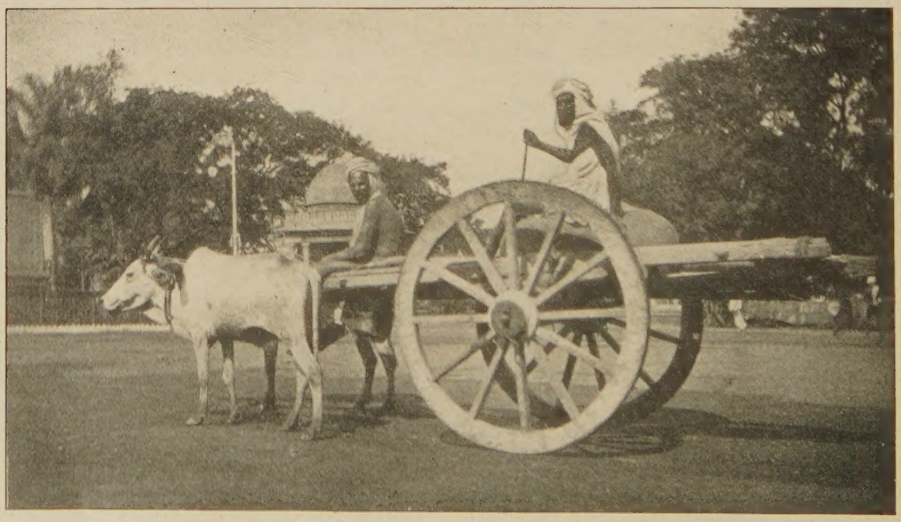
Carts of all sorts are to be found in India, from the smart dogcart of the English officer to the single bullock cart of the Indian teamster. Each section of the country has its characteristic cart; city and country too are quite different. In Bombay and North India cities the traveler finds a "Victoria" ready to take him round at small expense; in Madura and in Ceylon the "rickshaw" man hails you; but the distinctively Indian vehicles are the two-wheeled carts, tongas in the west and north, bandys or jutkas in the south. These are drawn by ponies or more commonly by bullocks; sometimes by a pair, or for the smaller carts by a single animal. There are all grades of these carts. I rode twenty-two miles in one that had padded sides and a bed to stretch out on, with pillows to lessen the jolt, and the two good-sized bullocks hurried us along at the rate of nearly three miles an hour. But that was an exceptional cart, belonging to Mr. Jeffery, of Aruppukottai, and fitted for touring. Quite different was the small springless cart, with its single bullock (no bigger than a three months' calf in America), which the boy driver impelled by twisting its tail, that hauled me from railroad station to mission bungalow one night when I landed unexpectedly in a strange city. There are legions of these carts in India and Ceylon, though in the latter country they are much bigger and the cattle are heavier. People and goods are thus transported in them. The roads are thick with them, plodding to and fro, the drivers shouting at their beasts and beating them with their sticks, and crying to the foot passengers ahead to get out of the road.

Which suggests one other method of locomotion in India and the commonest—"shank's mare." Wherever you go you meet the natives trudging along, alone or in groups. Sometimes they are field workers going to or coming from their village; again it is a family

or a company of families driven forth by drought and fear of famine to seek a new home temporarily. The women carry the loads and the babies, the men drive the cattle. They have camped at night by the wayside, and are now pushing on to find a place of bread. Women with their bundles bound for the water tank; herdsmen driving their goats or buffaloes; pilgrims seeking another holy place; beggars holding out leprous hands; so the ever changing panorama passes as you move along. Kipling's portrayal of the road in "Kim" is true to the life. India is there, with all her ideals, her traditions, and her habits.

But for this visitor, at least, the hardest part of getting round in India was not the wear and tear of travel, the stuffiness of sleeping cars, the irregularity of meals, the problem of drinking water, the heat, or any other such thing. It was in seeing at one after another station of the American Board the pathetic want of more funds to put things on their feet; it was in realizing as never before how by the hand-to-mouth method of support which has of necessity been followed now for many years we have let property and institutions in many cases run down till they are fairly shabby and unfit for their purpose. While in the midst of this traveling a copy of the November *Missionary Herald* was received. One article (in the Home Department) caught the eye by its title, "Wanted: An Extra Million." Its burden was thus expressed: We wish that some one would dedicate at once one million dollars to the sole work of better equipment of our work upon the field. We need a million extra dollars to meet these needs which are terribly real, which have accumulated for a decade, and which cannot be met by current receipts. They are such needs as opening new stations, renewing buildings now outworn, putting a decent roof over the missionary's head, giving him his longed-for church building, completing his hospital.

This is absolutely true. We have seen it with our own eyes; the shame and the sorrow of it have hurt. It would be easy to name the places and the conditions. Oh, that the extra million might be forthcoming to set our foreign missionary house in order; to enable the current receipts to do the fuller and better work that they should; to make the whole machine operate with utmost efficiency. Even a half-million would help! And why not make the investment?



A COUNTRY CART IN SOUTH INDIA

SAMUEL B. CAPEN AND THE AMERICAN BOARD

DR. CAPEN was the eighth president of the Board and the fourth layman to occupy that position. The fact that the three preceding presidents were clergymen led some to think that the choice of Mr. Capen meant a departure from the policy of the Board, whereas it was a return to early ideas. Perhaps no religious organization has from the start made larger use of business men than the American Board, half of the corporate body being of this persuasion, as also half of the Prudential Committee.

It is true, however, that Mr. Capen, coming to the presidency when he did, was enabled to use his business faculty and experience in an especially advantageous way. It is significant that in his address of acceptance at Providence, in 1900, he advocated the establishment of an equalizing fund for legacy receipts. It was to this project that he bent his first energies. It was his pet child, and many will recall the enthusiasm which he threw into the appeal for a fund of $250,000, to be known as the Twentieth Century Fund, so that the thirding principle in the expenditure of legacies might be put into operation, and the Board saved from a large measure of uncertainty as to receipts from this source. The fund has been working successfully for a number of years, and it stands today a monument to Mr. Capen's foresight and energy as well as to the liberality of Mr. D. Willis James and the others whose gifts made it possible.

When the Twentieth Century Fund was assured, Mr. Capen took an active interest in the much larger project for the endowment of the Board's higher educational work. In behalf of this fund he was ready at any time to drop other work, write letters, interview givers; and more than once he made long and expensive journeys in order that the friends of the Board might realize the strategic position of our colleges in the work of world evangelization, and by gift or bequest join in the movement to place these institutions on an effective basis. Had he lived to see the completion of this fund up to $2,000,000, it would have been about the happiest event in his life.

As President of the Board, Mr. Capen was *ex officio* a member of the Prudential Committee, and his residence in Boston enabled him to take advantage of this privilege. No member of the Committee has been more regular during these thirteen years. Almost without fail he was found on Tuesday afternoons at the committee table, in the seat to the right of the chairman. He followed every problem carefully and participated freely in the discussions. In financial questions he was particularly alert, and often volunteered to aid the Committee by special investigations. Perhaps no matter interested him more than the papers of missionary candidates, to which he listened with eager attention. His judgment in the choice of workers was as keen as in purely business transactions. His sympathy for young missionaries was manifested also in other ways, notably through the hospitality of his home. How many will recall with gratitude and pleasure that home in Jamaica Plain!

In this connection mention should be made of Mr. Capen's punctiliousness in performing every duty. When he accepted the presidency he told the Board that he pledged himself to make all other matters, religious and civic, yield to the claims of the new position. He fulfilled this vow with rare fidelity, not only by putting the Board's interests first in his plans, but also in careful attention to details. He was uniformly prompt at committee meetings, and unless prevented by compelling reasons, he stayed through. He did not shrink from the study of lengthy documents or from familiarizing him-

self with correspondence of an involved nature. Financial reports he would examine with scrupulous care. He was a born committeeman, and wonderfully exemplified the Scriptural injunction, "Whatsoever thy hand findeth to do, do it with thy might." At the close of the Board's year, if a deficit stared us in the face, Mr. Capen was not content to discuss the problem. He was always for signing a check and taking the road as a canvasser. Too great praise can scarcely be given for his activity in such emergencies.

The writer recalls a rare instance of this kind. Mr. Capen had consented to accept the presidency of the corporation which produced "The World in Boston," in 1911, when that enterprise was in a bad way. It was decided that a large fund guaranteeing against loss must be raised before proceeding with the plans. Large missionary exhibitions were unknown in this country; there was little interest and a good deal of prejudice. One day, at the most critical juncture, Mr. Capen put on his hat and started for the offices of his friends on a personal canvass. This put new life into the enterprise; the fund was raised and the exhibition proved a success. Men who will render service of that kind are the rarest of mortals.

Many will think of Mr. Capen as a presiding officer—alert, gracious, businesslike, spiritual. His conduct of our annual meetings was noteworthy in these respects, and in the minds of those who constructed the program it was by no means the least of his virtues that he kept the speakers to the time limit and made everything move off on the schedule. His addresses at the annual meetings and at missionary conventions gave him a wide reputation as a speaker. Wisely refusing to attempt the type of presidential address which made the annual meetings famous in the days of Dr. Richard Salter Storrs, he was content to give the audience the benefit of his practical study of the missionary problem and of his own overflowing enthusiasm. His most effective address was undoubtedly his last—the one on "Missions and International Peace," delivered at Portland, Me., and subsequently printed and widely circulated by the World Peace Foundation.

In such ways Mr. Capen rendered to the Board a service truly unique. It was a service so personal and so painstaking, and covering such a range of interests, that no terms can be found for stating its value. It was inestimable. And the striking thing about it all is that this great usefulness arose primarily, not from genius or rare qualities of mind and person, but from an unreserved, whole-hearted devotion of his life to Christ and to his cause in the earth.

Rev. Chauncey J. Hawkins, Mr. Capen's pastor, tells an incident which throws a flood of light upon this man's career. They were holding a prayer meeting years ago when all fell into a tender mood and many were speaking of personal experiences which had affected their lives in special ways. Mr. Capen arose and told of a severe illness which came to him in early days, and of how his life was despaired of. At that time, he said, he made a solemn promise to God that, should his life be spared, he would devote his energies utterly to Christ's kingdom, holding back from no call for service which fell within his powers; and that he would *never complain*, no matter what this promise might entail in the way of sacrifice and work. Right nobly did he fulfill that vow. His secret was that of the Apostle Paul, "I can do all things in Him that strengtheneth me."

SOME ESTIMATES OF DR. CAPEN

As His Pastor Knew Him

A man who lived for the Kingdom of God—his whole life is told in these words. It was revealed nowhere more clearly than in his relation to his church. People sought him as much as the minister for advice, comfort, and inspiration. In the Sunday school he had a large class of men. He loved every member, prayed each day for them by name, and they loved him. He called upon the sick of the parish, and so closely did he walk with God that he never failed to take comfort to the bedside. . . . He wanted to "die in the harness." His wish was gratified. All his broken-hearted church members can say is, "He walked with God and God took him."—*Rev. C. J. Hawkins, Jamaica Plain, in The Congregationalist.*

"The Layman Bishop of a Great Church"

His influence in the councils of his denomination was so great that he had often been styled "the layman bishop of a great church." Broad-minded, noble-souled, simple-hearted disciple of the Master, was Samuel B. Capen. Loyal to his own denomination, he was true to the cause of Christ wherever it was at work.—*Zion's Herald.*

"Steadfast, True, Loving, Christlike"

To Dr. Capen's rare business sagacity was joined a sane imagination, which stimulated him to constant effort without running away with his judgment. He was a consistent optimist because his trust in God was unwavering. It was his recreation to be good and do good. Tolerant, friendly, manly, with integrity beyond challenge, he advanced rapidly in public esteem in quite diverse circles.

When after a score of years of varied experience he became president of the American Board, he faced courageously and confidently world-wide problems of civilization and Christianization. He believed fully in the ultimate triumph of the Kingdom of God, and worked for it with the strategy and untiring devotion of a son of God and brother of Jesus Christ who expected to see it with his own eyes. Beyond doubt he will. The career of a spirit so steadfast, true, loving, Christlike, is more than evidence; it is demonstration of the saying of our Lord, "Because I live, ye shall live also."—*Rev. A. E. Dunning, D.D., in The Congregationalist.*

Faithful in Small and Great Matters

In an age when Christian people allow themselves many comforts and not a few luxuries, Dr. Capen lived the simple, frugal life in order that he might have more to give to others. In an age when many professing Christians consider themselves too busy for private prayer, for family worship, for little day-by-day acts of kindness and love, this busy Boston business man knew and pursued daily the individual road that leads into the presence of God, and was able to touch the lives of hundreds of individuals in quiet ways. He was refined yet forceful, positive yet tolerant, thoroughgoing but not brusque, a master of detail, yet never so absorbed in minute matters as to lose sight of general principles and large aims.—*The Congregationalist, editorial.*

It Was Like Him

The following incident beautifully illustrates Dr. Capen's leading characteristic—his rare thoughtfulness for all with whom he came in contact in any walk of life.

The writer on several occasions met Dr. Capen as he was leaving the South Station, in Boston, for his office, and noticed that in crossing Atlantic Avenue he invariably spoke a cheery word of greeting to the policeman who regulates the traffic. On the day when the news of Dr. Capen's death was re-

ceived, the writer was crossing Atlantic Avenue, and noticing this same policeman, he pulled out of his pocket a newspaper containing Dr. Capen's portrait, together with the news of his passing away in Shanghai. Showing the picture to the officer, he said, "Do you remember this man?"

The man replied: "Do I remember him? Well, I should say I do. I have a post card received from him on New Year's Day from India, and I am going to have that card framed and hung in my home. He was one of the best men I have ever known."

Next evening the policeman tapped the writer on the shoulder, and beckoning him under the electric light pulled out of his pocket Dr. Capen's post card and asked him to read the message. The card contained a picture of street traffic in Calcutta, showing the thoroughfare full of bullock carts and other curious vehicles. The message ran something like this: "Dear Friend: May I send you a New Year's greeting from this far-away city? As you will notice from this card, street traffic in Calcutta is exceedingly slow and seems to need no regulating. Sincerely your friend, Samuel B. Capen."

The officer's face was aglow with interest and appreciation as he showed the card, and it was evident that Dr. Capen's thoughtful attention when busy with great interests in connection with his foreign trip deeply touched the heart of this public servant. Can our readers summon up to their minds many men who would have done that thing? P.

An Earnest Citizen

The amount of time, of energy, and of means which he gave to the concerns of the public made him a model of earnest citizenship. He was, besides, one of the most kindly and genial of men. He was as ready to be of service to a chance acquaintance as to embark on those larger undertakings with which his name will be associated.—*Boston Herald.*

A Loss to All Denominations

Dr. Capen's missionary vision far exceeded the labors of his own denomination. No man has put a more constant and hopeful earnestness into the Laymen's Missionary Movement than he. His death is a loss to all Christian denominations as much as to his own. —*The Continent.*

Enlarged the Lives of Others

Boston has lost a shining example of the consecrated business man, who used his ability to get money for the purpose, not of narrowing, but of enlarging the lives of others, and whose sympathies extended literally to the ends of the earth.—*Boston Advertiser.*

Details of Dr. Capen's Life

Samuel Billings Capen was born in Boston, December 12, 1842. He was a direct descendant of the Pilgrims. He died of pneumonia in Shanghai, China, January 29, 1914. Educated in the Boston public schools, he early entered a business life, becoming a member of the firm of Torrey, Bright & Capen, carpet dealers, in 1864. He received the honorary degree of A.M. from Dartmouth College and an LL.D. from Oberlin and Middlebury. He was interested in and a promoter of countless good works. In his home church in Jamaica Plain, Boston, he was a devoted worker, chairman of its Prudential Committee, and the never-failing helper of its minister. He was a member of the Boston School Committee for five trying years; from 1889 to 1893. He was a director of the Boston City Missionary Society and of the United Society of Christian Endeavor, a member and officer of the Boston Chamber of Commerce, one of the board of managers of the North American Civic League for Immigrants, and a member of the Watch and Ward Society; president of the Massachusetts Bible Society, president of the Mayflower Society, an officer and director of the Indian Citizenship Committee, of the Massachusetts Home Missionary Society, the Pilgrim Association, the American Congregational Association, and the Boston Municipal League. Dr. Capen was chairman of the Executive Committee, as well as a charter member of the Laymen's Missionary Movement, and also held the chairmanship of the Board of Trustees of Wellesley College. From 1889 to 1899 he was president of the Congregational Sunday School and Publishing Society. A trustee of the World Peace Foundation, he became in 1911 president of the Massachusetts Peace Society. Dr. Capen's election to the presidency of the American Board occurred in 1899, and in all the thirteen years since that time he has been increasingly active in foreign mission matters, serving generously in the Ecumenical Conference in America in 1900 and at the Edinburgh Conference in 1910.

THE BAPTIST CENTENARY IN BURMA

By Rev J. J. BANNINGA

Tirumangalam, Madura District, India

SOON after the celebration of our Marathi Mission in Bombay and Ahmednagar, our Baptist brethren in Burma took up the tale, in recognition of the founding of their work one hundred years ago by the famous Adoniram Judson. The meetings were held at Rangoon. The American Board was represented by Dr. R. A. Hume, of the Marathi Mission, and Rev. J. J. Banninga, of the Madura Mission. Mr. Banninga sends this highly interesting account of the exercises:—

"The trip from Madras to Rangoon is just 1,000 miles long and takes about seventy hours. When we awoke on the Monday morning following, we found ourselves in the Rangoon River, with the city only a score of miles away. The pagodas began to loom up on all sides, while the river was full of many kinds of native boats as well as large steamers. We landed at ten o'clock and drove directly to the Young Men's Christian Association, where we were to lodge. The dock was filled with people to welcome their friends. We had twenty-five first class, forty second class, and 2,500 third class passengers on board, and it seemed from the crowd on the pier and in the streets leading to it that about five persons had come to welcome each passenger. This is the busy season in Burma, as it is the time of the rice harvest. Thousands of coolies come over at this season, for they can earn big wages in Burma, and then they go back to

Photo by Underwood & Underwood

THE RECLINING BUDDHA, IN PEGU, BURMA

Photo by Underwood & Underwood

BELLS OF A BUDDHIST PAGODA, RUNG BY WORSHIPERS TO RECORD PRAYERS, IN PROME, BURMA

India and live in ease and comfort the rest of the year.

"Rangoon is a most cosmopolitan city. Out of its 300,000 citizens more than 120,000 come from India. All parts of that country are represented, and one can find Tamils from the south and Panjabis from the north and all the races between, each holding forth in his mother tongue, till you can imagine indeed that you are in a modern Babel. And then there are thousands of Chinese, Japanese, and other Mongolian races. If any one thinks the Orient is spiritual and meditative, let him come to Rangoon and see the scramble for gold. Day and night the whole town seems to be busy in its pursuit of the things of this world.

"Yet each class of people has brought its own religion to Burma. Though the great pagoda may dominate the whole city, you also find there the Hindu temple, the Mohammedan mosque, and the Chinese joss house. The Buddhist monk jostles the Hindu fakir and the Mohammedan priest in the crowded street, and the beggar's bowl is everywhere in evidence.

"The Shwe Dagone, as the large pagoda is called, is the center of the Buddhist life. Its golden shaft catches the earliest ray of the morning sun and throughout the day points its shining finger to higher and better things, yet its worshipers fail to find a holy, loving God in the region thus indicated. The numerous shrines around its base are crowded with prayer-chanting worshipers, but they all bow before a dead Gautama and find no consolation in the empty ceremonies they perform.

"The Judson Centennial celebrations lasted two days in Rangoon. Meetings were also to be held in Moulmein and Mandalay, but time did not allow us to go to those places. About thirty delegates came directly from America for these meetings and a still larger number came from India. Among the 'big guns' who were present were Dr. Mabie, formerly secretary of the Baptist Board of Boston; Dr. McArthur, president of the World's Baptist Alliance; Rev. William Carey, great-grandson of the first English missionary to India; Rev. Mr. Anderson, secretary of the Baptist missions in India; Dr. Hume, senior missionary of the American Board's mission in Ahmednagar; Dr. Downie, senior American Baptist missionary in India; and Dr. Ashmore, of China. These all gave us inspiring addresses. Five women who had known Judson when they were little girls gave us reminiscences of his life. Many others brought greetings from various bodies in India, England, and America. Mine was the honor to bring the greetings of the American Board, the society that sent Judson to India.

"One of the special features of the meetings was the singing of the Burmese and Karen Christians. Some of them are soloists of marked ability. Their church choirs gave us selections of wonderful harmony and sweetness. But the congregational singing of the vast audiences carried us off our feet. It had a volume and richness that can hardly be surpassed. When the grand old hymns like 'Crown Him' and 'The church's one foundation' were announced, the whole audience, 2,000 strong, would pour forth a chorus of song that spoke much for their musical ability and zeal as well.

"The American Baptist Mission has done a great work in Burma. Its educational work extends from the village primary school right through numerous high schools and a college to the normal and theological training schools. The total Christian community now numbers not less than 125,000 souls, of whom half are baptized communicants. A large part of the work is self-supporting, as the people are prosperous and liberal."

Because of attendance upon the Judson centennial and at the meeting of the National Executive Committee of the India Christian Endeavor Union, Mr. Banninga was absent from Madura during the visit of the Board's representatives, much to his and their regret.

CONFUCIANISM REAFFIRMED IN CHINA

By Prof. HARLAN P. BEACH, D.D., Yale University

A BRIEF recapitulation of what has already appeared in the daily press and in the last issue of the *Missionary Herald* is a necessary prelude to some remarks upon what the reaffirmation of Confucianism as the state religion—if it may be called such—may mean to China and to the missionary cause there.

During the last week of January, 1914, the Administrative Council of China, which has taken the place—temporarily at least—of the recently dissolved Parliament, reaffirmed Confucianism as the governmental religion, possibly as an addition to Article VI, Section 7, of the provisional Constitution, "The people have liberty of religion." With this declaration goes the renewal of the worship of heaven and earth at the winter and summer solstices respectively, the "kotow" ceremony—knocking the head upon the ground as an act of humblest homage to those powers of nature—and the sacrifice of bullocks. The president of the republic, as heaven's vicegerent, will doubtless officiate, clothed in robes designed by Confucius' paragons, the founders of the Chow dynasty, dating from 1122 B.C., though he will not be permitted to wear a crown or diadem as monarch.

This retrogressive step was not taken without abundant opposition. When the reactionaries, led by young Dr. Chen Huan-chang, who received his PH.D. from Columbia University, began their lobbying movement, it was met with protests not only from missionaries of all faiths, but also from a league of Buddhists, Taoists, and Moslems. In the official discussions an octogenarian scholar raised the fundamental question: "What is heaven? Before it can be worshiped it must be defined, so that we may understand what we are doing." Another delegate asked: "(1) Is Confucius a god or a human being? If the latter, how can he be worshiped? (2) If Confucian worship is introduced into the schools, how can the scholars of other religions maintain equal standing? (3) Is sacrifice to Confucius similar to sacrifice to heaven?" Possibly the last question may have had reference to the Empress Dowager's decree of 1906, by which he was made of the same rank as heaven and earth. The reply of the chairman to these objections was that these regulations were political and not religious.

Until further details are received, no positive judgment nor certain prophecy is possible. Certainly many of China's leaders feel the need of some religion. Since the modern educational movement began, and particularly after the revolution, Buddhist and Taoist temples have quite generally been used as schoolhouses, and in many cases the idols contained therein have been destroyed. The priests of those faiths realize that their occupation may soon be gone, and are attempting to rejuvenate their tenets and ritual practices. Moreover, the new doctrine of liberty has given them hope, and Taoists, Moslems, and Buddhists alike desire religious rights.

To emphasize the necessity of religion, there has arisen a sense of need which our Dr. Arthur H. Smith thus describes: "In the two years which have elapsed since the establishment of the Chinese republic, it has become evident, both to the Chinese themselves and to the old residents in China, that an unfavorable change has come over the morals of the Chinese people. There is a general disregard, not only of the fixed customs of the past, but of rules, regulations, laws, and of authority in general." This feeling is paralleled by Japan's recent efforts to reenforce religion for the benefit of the state. Probably President Yuan felt

this need very keenly. At any rate, he is reported to have said to an American missionary: "I am not a Christian; I am a Confucianist, but only Christian ethics can save China. Our morality is not sufficient for the crisis."

A consideration growing out of this acknowledged need of religion is this: What religion is to be adopted to meet the demands of the time? Mohammedanism is unthinkable, though one of the stripes on China's new flag stands for that faith, or rather for those ten millions more or less who are Moslems. Taoism is being regarded with some favor by philosophical minds among the Chinese scholars, yet its modern degenerate form is too saturated with superstition to endure the light of day, while its earliest doctrines are too transcendental and inscrutable to become a national religion. Buddhism has no better hope of being made the national faith, despite its revelation of the future life. It is exotic, like Christianity, and if a new faith is to be received, Christianity would have more suffrages among molders of public opinion than Buddhism. Our own religion is believed by an enormously disproportionate number of China's young leaders, some of whom have desired that it be publicly favored by the government. But with an infinitesimal minority holding Christian views, and most of these few being very uninfluential men, such a proposition is out of the question.

We are naturally interested in the proposition which has been accepted by Chinese rulers. How could enlightened men in a modern republic accept a faith which Confucius, five centuries before Christ, acknowledged was by no means original with him, "a transmitter and not a maker, believing in and loving the ancients"? Partly for the same reason that our modern legislation is based on what we call the Mosaic code. As a conspectus of Chinese ethical and governmental convictions, Confucianism is unapproachable. Modern China doubtless feels as did the late Viceroy Li Hung Chang, who after his visit to America and Europe acknowledged that if he were a resident of the Occident he would probably be a Christian, but that as an Oriental and a Chinese, Confucianism was more desirable.

There is one all-powerful element in that system which can hardly fail to yield before the spread of modern knowledge and culture—ancestral worship, concerning which Dr. Arthur Smith says: "It is against the modern spirit and represents but one earlier stage of human evolution."

How will this movement affect Chinese missions? Until the revolution mission work was being conducted under a Confucian government without great loss; with the new interpretation of the reaffirmed Confucianism, it is probable that there will be even less opposition to be met from either government or Confucianists in private life—it has no priesthood. President Yuan's repeated public statements concerning the high value of Christianity to the nation, Dr. Sun's pronouncements when acting as the first provisional president of the republic, and a score of other clear endorsements of Christianity by leading Chinese statesmen—these afford almost certain proof that Christianity will not suffer from the recent proclamation of Confucianism. Japan's recognition of Shintoism as no longer a religion but as an inheritance from antiquity will probably be an Oriental precedent which will rule in the new régime. That has not in any way retarded the progress of Christianity and the operations of missionaries.

The most probable point of antagonism will be in connection with missionary education, but even this ought not to be long continued except in certain lines of teaching where the government can do the work satisfactorily and thus set missionary money and educators free for other more vital tasks. It means much to see China sufficiently in earnest about religion to discuss and legislate with regard to *tsung chiao*, the phrase for it newly imported from Japan, which literally means "ancestral instruction."

THE MISSIONARIES' PRIZE PHOTOGRAPHS

LAST May the *Missionary Herald* announced a prize contest for the best groups of photographs presented by American Board missionaries. Two prizes were offered: $15 for first prize; $10 for second; and the contest was open to any missionary entitled to have his or her name printed in the American Board Almanac. The awards were to be for the best four pictures out of sets of eight to be submitted, photographs to be taken by the missionaries submitting them.

The qualifications upon which the pictures were judged were: (1) their story-telling value; an important and valuable point in pictures from mission fields. (2) Variety; that is, representations of native life, outdoor activity of missionaries, interior views, characteristic scenes, etc. (3) Technical skill. (4) Artistic merit in composition, grouping, lighting, and such matters. The contest did not bring as large a response as we had hoped, only eight having participated, but what the returns lacked in numbers was made up in interest. After careful consideration and comparison the first prize was awarded to Mr. Luther R. Fowle, of Aintab, Central Turkey; second prize to Rev. George P. Knapp, Eastern Turkey; honorable mention to Dr. Rose F. Beals, of Wai, India.

We reproduce in this issue the set of photographs by Mr. Fowle which won first prize, one of them appearing as our frontispiece. The other two sets we shall hope to bring out in our April number. We are glad here to say a word of appreciation of the work of the American Engraving Company, which has used special care in reproducing these prize photographs.

First Prize photo by L. R. Fowle

THE SPIRIT OF THE EAST — THE CAMEL CARAVAN

Never hurrying, seldom stopping, the caravan moves on. Snow is in the foreground and on the hills, for the camel is an admirable worker in cold climates. Note the square-cornered cloak of the driver, made of two pieces of coarse felt sewed together. Every camel caravan is led by a donkey, and an old story relates that a camel-driver said to his dying beast: "Oh, my beloved, my sins are heavy upon me. Forgive me ere you die for the ill treatment I have heaped upon you." The dying camel responded, "All evils save one I forgive — that wherever I went a miserable ass preceded me."

First Prize photo by L. R. Fowle

EUPHRATES FERRYBOAT BETWEEN SIVAS AND HARPOOT

Wagons and foot passengers, camels and goods, are all loaded into this scow, which is then drawn by hand several hundred yards upstream. There it is turned loose, and the current, the frantic yelling of the Kurds at the long paddles, and "kismet" contrive to make the boat bump the opposite shore a half-mile below its starting place. Then it is again dragged upstream, opposite to the original starting place, and one disembarks feeling that, on the Euphrates at least, "kismet" must be reckoned with, for it alone seems to have saved you from whirling downstream to Bagdad

First Prize photo by L. R. Fowle

A MOSLEM WEDDING ORCHESTRA

This orchestra was photographed outside the Boys' Club Building in Cesarea. Note two little drums at the waist of one player. The man on the left is coming from the bakery, the board on his shoulder indicating the size of the loaf of bread

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR JANUARY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1913	$62,411.98	$4,728.45	$3,388.10	$5,919.22	$20,000.00	$2,868.50	$99,316.25
1914	65,109.15	5,681.23	2,330.29	3,840.69		2,922.88	79,884.24
Gain	$2,697.17	$952.78				$54.38	
Loss			$1,057.81	$2,078.53	$20,000.00		$19,432.01

FOR FIVE MONTHS TO JANUARY 31, 1914

1913	$151,260.03	$14,629.81	$10,001.62	$109,324.03	$22,500.00	$9,375.99	$317,091.48
1914	154,229.19	15,555.94	7,368.09	101,178.33	2,500.00	9,709.93	290,541.48
Gain	$2,969.16	$926.13				$333.94	
Loss			$2,633.53	$8,145.70	$20,000.00		$26,550.00

A SHADOW UPON THE HORIZON

IT is good to note a gain in January gifts from churches and individuals of $3,649. There is no break, however, in the story of loss in gifts from Sunday schools and Y. P. S. C. E. members. These figures ought to produce serious thought in the minds of the leaders of our young people's work. Considering the five months ending January 31, the young people have fallen off in their giving $2,633. The loss in the matured conditional gift column and in the legacy column begins to look grave. A serious task remains before us between now and August 31 if we are to escape a large debt. These are the active months in church work. We appeal to pastors and churches to pray, study, and give, that the Board may be delivered from this danger. On this account we are deeply interested in the movement looking toward pushing the Every-Member Canvass during March. That method adopted widely offers a sure relief from all our financial ills. When may we count upon the general adoption of this simple, businesslike plan?

OBERLIN IN SHANSI

Students in Oberlin are jubilant over the success of their recent Shansi Day. They raised in individual pledges a total of $3,094, no pledge amounting to more than $100. This is the largest sum which has ever been raised on a similar occasion. It is hoped to increase this to $4,000 through gifts from the alumni, all to be devoted to the effort of Oberlin to maintain a chain of schools in China conducted in the spirit of Oberlin at home. We wish success to a plan which is splendid for China and not bad for Oberlin.

A NEW READING COURSE IN FOREIGN MISSIONS

The American Institute for Sacred Literature of the University of Chicago is seeking to be helpful in missionary education. Four regions have

been selected—China, Japan (including Korea), India, and the countries in which Islam is dominant, including the Turkish empire and Africa. A carefully selected list of books is suggested on each of these countries and helpful hints about these books are made to members of the course. The course is given the suggestive title, "The Expansion of Christianity in the Twentieth Century." Such a plan ought to be most welcome to those who have become interested through mission study classes and to societies of women which may not care to enter into exhaustive study. The reading can well be carried on by individuals also. In these days of growing unity of nations, of shortening distance, and of abolishing time, there is no better way to understand the development of world affairs than the study of missions. Nowhere else can we find material so abundant and giving light on the whole subject of world development as that presented in connection with the missionary propaganda. A card to the institute will bring full information. Why not try it?

A GENEROUS MINNESOTA CHURCH

Secretary Hitchcock reports a remarkable incident in connection with the campaign of Rev. C. T. Erickson, of Albania. Mr. Erickson spoke one Thursday night in the Merriam Park Church of St. Paul. The church has just undertaken to raise $20,000 for the enlargement of their building. After listening to Mr. Erickson, a member of the church proposed that they devote a generous portion of this to Albania. The suggestion met with instant favor with the church. A finer spirit of sacrifice has not been revealed of late. The pastor of the church, Rev. George Mahlon Miller, writes: "We had a thrilling time last night with Mr. Erickson. Our men want to do something special for Albania. They propose to build a less extensive and expensive addition to their church edifice, and use the rest of their money in erecting a church in Albania as Mr. Erickson and the Board may think best." Other churches might profit by this most Christian example and become richer in spirit for such sacrifice.

BRATTLEBORO MAKES A RECORD

It is worth emphasizing again and again that the apportionment is a suggested *minimum* for giving. Apportionment should be an incentive, not a shackle. Now here is a church (Brattleboro, Center, Rev. Roy M. Houghton, pastor) after our own heart. It raised its full apportionment for all the societies and had $100 left over. What should it do with this $100? We know some churches—not many, we are glad to say—who would have held the surplus to apply on next year. Brattleboro looked around for some pressing extra need, and voted to send the money to the Board for the Albanian Fund.

Brattleboro also answers another question. If a church is faithful in raising its apportionment, will it not hinder the securing of funds for the local work? Shall we rob Peter to pay Paul? Well, Peter did not suffer in this Vermont parish. On the contrary, Peter is in a particularly happy mood; he stands to gain a special fund of $21,000 for the much needed and long waited for parish house. The plain fact is, brethren, the way to help on local enterprises is to train the people to give to folk at a distance.

EXPANSION INEVITABLE

The American Board, through its very success, creates new demands. A thriving missionary enterprise inspires some neglected neighborhood close by to apply for similar work. A successful Christian school raises a clamor from other communities for a school. The intelligence, honesty, and unselfish zeal of our missionaries establishes a reputation which brings upon them new responsibility on every hand. Our doctors and hospitals are overwhelmed with sick and suffering. Therefore new appeals for doctors and hospitals.

If the work were less successful, these needs would not be created. If our missionaries failed to commend themselves to the confidence of the native community, they would have time to spare and would not be constantly clamoring for reënforcements. But who desires freedom from their importunity at the expense of their success? Who desires the Board to give away the work, that church members may escape giving away their money? These cries for help are our glory. We are not willing to admit less zeal for the cause of Christ than that which fires Christians of other names. There is just one thing for us to do, and that is to accept the extension of our work as the inevitable result of its success and make the sacrifice demanded by the very blessing of God.

WHENCE THE NEW FUNDS

Our churches themselves ought to give the money required to do our share of Christ's work in the mission field. If every member of every church were doing his part, there would be money enough to meet all demands. Too many members disclaim any part in the missionary enterprise. Because they cannot give largely, some neglect to give anything. Some who could give largely give little, afraid of injuring the church by giving in proportion to their means. Some who could give largely are indisposed to give at all, their generous impulses becoming dried up in acquiring property.

An enterprising treasurer of benevolences in one of our churches declares his problem to be how to transform the small minority into the large majority of the church members pledging something, and so bearing their share of the burden. Personal contact, which means the Every-Member Canvass, seems to this treasurer the only way to meet the issue, although he has hoped for some help through mission study classes. Is it not true in every church that the problem is how to make the great majority feel responsibility and enjoy the thrill of participation in our great missionary enterprise? Nothing would do more for the spiritual quickening of any church.

It is a simple method, this Every-Member Canvass, but there is in it possible transformation of the church, the adequate financing of all our missionary societies, and the blessing of all the nations of the earth.

Money ought to flow freely and steadily from the Congregational churches into missionary treasuries, seeking to be invested. A Christian doesn't need any one to plead with him to give to missions—to pry him loose from his money with an ax, to extract his check as a dentist an eyetooth. His joy as a Christian is to participate in these enterprises for the extension of the Kingdom. No news is so good to him as the conversion of men, the transformation of communities by the gospel, the spread of peace and good will into the toughest districts. The Christian thrills with delight at tidings of the heathen chief transformed from a bloodthirsty, drunken, licentious rascal into a Christian man, clothed and in his right mind. The Christian throws up his hat when told of the kindergarten, boys' college, girls' college, dispensary, hospital, industrial institute—all busily at work in the name of his Master dispelling ignorance and pain. Is not this the Christian? Are there not 700,000 such individuals in the Congregational churches of this land? When all of them remember their rightful part in this work and form the habit of loving, praying, and giving, of finding their Master in the mission cause, then will our new day have dawned. New methods, machinery, and constitutions are necessary now and again, but they will not work themselves. They simply help us to do more work in less time. The spirit of loving devotion to Christ is the main thing—is everything. Who has the ear of the army today?

CONGREGATIONAL MINISTERS—CAN WE NOT BREATHE A NEW SPIRIT OURSELVES AND THEN TRANSMIT IT TO THE 700,000?

FOREIGN DEPARTMENT

AFRICA

Wild Animals and Wild Men in Portuguese East Africa — The Story of a Tour of Exploration

Here is romance enough — two missionaries of Mt. Silinda, Dr. Lawrence and Mr. Dysart, exploring for Christ in a remote section of their field and finding multitudes of heathen unevangelized. The two were on their way to meet a similar committee from Natal at Beira, for the purpose of planning the opening of work there. The report Dr. Lawrence sends is interesting reading. Extracts only are possible:—

"Our journey for the first eighty miles was through country which we are already working, and the people seemed glad to see us again. The part from the mouth of the Lundi to the mouth of the Sabi has never been worked at all by missionaries so far as we know. The people there are Bahlengwe. Their language resembles the Zulu, and I was able to make myself understood in Zulu. One of our evangelists, Bhande, comes from Mashanga, near the mouth of the Sabi, and knows their language well. They live in poor, small huts and cultivate very small gardens. They subsist upon what they raise in their gardens, fish caught from the river, palm wine, roots, leaves, and wild fruits, and meat of various wild animals which they catch in snares or kill with poisoned arrows. A few have very old guns.

"The country is inhabited by lions, leopards, hippo, elephants, and crocodiles. Three natives were eaten by crocodiles. We saw numerous hippo, an elephant, a leopard, and the spoor of lions. One was heard roaring one morning not far off. But nothing molested any of the party, although

NOONDAY REST ON THE BUSI RIVER

we sometimes slept in the open and the carriers nearly always.

"At the mouth of the Sabi there live quite a different people, the Mashanga. They are of better physique and far more intelligent. It is from this tribe largely that Mr. Bunker drew his most promising boys when he was working in Beira, and a number have come to the school at Mt. Silinda.

"The people we met from Mashanga onward do not differ greatly from our

STAMPING "MEALIES" INTO "MEALY MEAL"

The corn is put in the large wooden mortar, moistened with water, and pounded with the heavy wooden pestle until it is crushed exceedingly fine

own people. They, as well as the Mashanga people, speak a language quite similar to the Chindau and also understand much of the Zulu.

"Where Every Prospect Pleases"

"A good deal of the country along the Sabi and along the ocean is covered with thorn wood and brush wood. In places there are forests of hard wood, but the trees are not very large as a rule. There are tracts along the river which are very fertile, and it is these mainly which are being cultivated. In places the vegetation is more tropical than anything I have seen elsewhere in this country. One fine lake a mile long and 200 yards in width was especially attractive. The banks are heavily wooded and beautiful vines and creepers hang from the trees. There are many ferns and palms. The water is beautifully clear and very deep, we were told. There were many beautiful lilies growing at the water's edge. Four hippo were gamboling in the water at the opposite side of the lake. We also saw a number of water fowl and fishes. There are said to be many crocodiles there, but we did not see any, and the folks say they do not attack people; if this is true, I suppose it is because of the abundant supply of fish. We passed this place early in the morning, when there were many birds singing in the trees, and altogether it was a scene long to be remembered. In the Mashanga country the vegetation is quite luxuriant. The kraals are close together and there are numerous casu, cocoanut, and mango trees which have been planted by the natives. The huts are the finest and largest I have seen in this country. We slept in them most of the time while there.

"The country along the Buzi River is far more fertile than that in the Sabi valley. Large tracts are inundated every season, and these are especially rich. Famine is not nearly so common and the population is considerably greater.

Preaching to the Natives

"Throughout the trip we held services wherever possible without too much delaying our progress. Our Sundays were spent quietly in camp. Services were held in the near-by kraals, and in the evening we had a special service with the evangelists and carriers. Every night prayers were held in camp with the carriers and any who lived near enough to attend. We spent three days at Mashanga, visiting from kraal to kraal. The Portuguese commandant sent a native policeman along with us to make sure that our professions were sincere and that we were not really labor recruiters trying to secure boys to work in the mines at Johannesburg. The natives always came out well when called for a service. We often had more than

one hundred in attendance and once as many as 175. In many places requests came to establish a station in order that we might teach the people the Way.

"Our field extends over an area of about 25,000 square miles. We spent five weeks in going around the portion of it to the east of Mt. Silinda. There are many kraals in the interior between the two large rivers we followed. Many of these have never been visited even once by a missionary. Next year it is expected that Beira will be reopened and two families placed there. From that as a center it is hoped that the work may soon be extended all along the coast and up the rivers as far as a small boat can penetrate, and outstations be established as fast as openings can be secured and the natives be found and trained to occupy them. So far the mission has touched only a small part of this great area. Many difficulties lie before us—opposition of governments and settlers, native superstitions and vices, the influence of witch doctors, deadly fevers—but these very hindrances only stimulate us to prosecute the work the more vigorously, in order to claim this whole field for our Lord and Master. We are determined to do our part; may the churches at home do theirs! The work is not ours; it has been intrusted to the churches. We need your prayers, your gifts, and the life of some of you to reënforce our numbers."

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INDIA

Indian Christian Endeavor

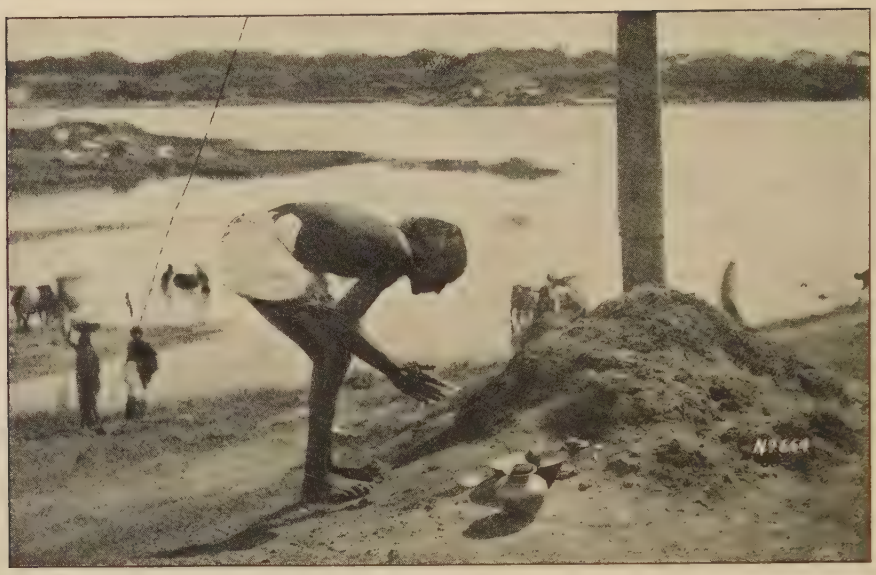
Rev. J. J. Banninga writes of the meeting of the Executive Committee of the India Christian Endeavor Union, held at Rangoon, in connection with the Judson centennial:—

"Our committee meetings lasted three days. Reports were received from various sub-committees showing that Christian Endeavor is a living, working force among the Christians of India, Burma, and Ceylon. The statistics show that we have 45,000 members on our rolls. Much of our time was taken up with the consideration of plans for the future, and I believe 1914 will see a definite advance all along the line. We have heartily adopted Dr. Clark's proposal made at Los Angeles in July, 1913, and have taken steps to make the 'Increase and Efficiency' week a definite time for taking stock of our organization and work, and a time for renewed conse-

HOUSEHOLD CARES IN SOUTH AFRICA

cration for the future. The Indian Endeavorer has still much to learn, but he is growing in knowledge and power, and each succeeding year is increasing his efficiency and zeal as a living witness for his Saviour. We are looking for a definite advance in all these things for the next year. I hope all Endeavorers who see this letter will remember their Indian brethren when they celebrate the next birthday of Christian Endeavor.

"On Sunday, December 7, two large rallies were held in connection with our visit. The one was for Burmese Christians, of whom 800 gathered in Cushing Hall, the college chapel, to listen to addresses from two of our committee members. The Karen Endeavorers met in Vinton Memorial Church, and not less than 1,200 were present. Two of us spoke here, while others responded briefly, bringing the



A ROADSIDE WORSHIPER NEAR MADRAS

greetings from their Provincial Unions in India. It was an enthusiastic meeting, and one likes to dwell on the vision of what these Endeavorers will be able to do for their Master."

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How Shall They Hear without a Preacher

Over and over, in letters from India as well as elsewhere, comes the plea for more men or time for evangelistic work. There is so much to be taught the people, even after their faces are turned toward Christianity, that the missionaries and native pastors can hardly bear their sense of inadequacy to the work. From Kamuti, in the Madura Mission, Rev. L. C. Powers writes:—

"My school work has been largely turned over to the pastors for a few months, and I have been doing some much-needed evangelistic work. I have had very little equipment, and only the local pastor, the village catechist, and myself to do the work. We have gone into a village, camped in our touring cart or a rest house, made up lists of those who ought to be ready for baptism or church membership, or to declare themselves to be Christians. We have begun the work by a parade in which banners are carried and Christian songs sung. Here and there we have stopped to tell the people about our meetings and to ask them to come. Then we have held evangelistic meetings in the street or church or rest house, at whatever time of day the people can be got together. Those found fit for church membership were gathered into classes and catechized daily. Some gave their names just to please the missionary, but the apparently sincere number 240, new church members seventy-seven, and baptisms seventy-four, for the last six weeks. The most promising villages of this pastorate have been visited, and now the pastor has to turn his attention to accounts, budget, and office work, so I am going to the Sevalputti pastorate to see what we can do there.

"Of the new converts in the Kamuti pastorate, thirty-four are in a village where we have no work. They came without our asking for them and wanted to be received. I am afraid we will not be able to keep them, for we have no money to spend there. *It is a deplorable fact that we have not dared to conduct an itineracy for years, outside*

the villages where we already have catechists, because we cannot care for new Christians if we get them. [The italics are ours.—EDITOR *Herald.*] I cannot but be depressed, therefore, by the report that no additions can be made to our appropriations.

"If we get good crops this year, I am going to make a desperate effort to raise more money here. If not, it will not be possible, for the last few years have been lean years indeed, and the people cannot recover in a moment from such a strain."

*

TURKEY

A Tale from Russia

Rev. L. S. Crawford, of Trebizond, sends this graphic account of work in Russia, showing what interesting and perplexing problems have arisen from this overflow of his energies across the boundary:—

"In May, 1912, a sad letter from Mr. Anastas Lazarides (teacher and preacher), of the mountain village of Azanta, told of the sudden coming down upon them of Russian officials, who closed and sealed up both church and schoolrooms. These officials were about to arrest and take down to Sochoum the preacher and some of the brethren. A Russian evangelist most providentially arrived among them at this critical moment. He was of great service in smoothing the way for the brethren to go down to the country seat, not under arrest, but to plead their cause before the authorities. The brethren returned to the village, where with church and schoolrooms closed they could hold their gatherings for prayer only in their homes or in God's open air. After a few weeks the people were startled from slumber by the vigorous ringing of the church bell. They rushed half-dressed from out their homes to find their church, not in flames as they feared, but to see a mud-bespattered man standing with their pastor on the church porch and singing, '*A mighty fortress is our God.*' It was the Russian evangelist who had again suddenly appeared in their midst. He had caught a late diligence and then walked the remaining three hours through the primeval forest in the night to announce to them that the 'Royal Decree' which he held in his hands gave them the right to break the seals from their church door and to worship the Lord God and to pray for His Majesty the Czar, according to their own rites and the dictates of their own conscience."

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The Near East and the Far East Exchange Gifts

By a strange and most beautiful coincidence the first two letters we opened one morning recently related to sending missionary money from

WOMEN RETURNING FROM THE WELL, SOUTH INDIA

Turkey to China and from China to Bulgaria. Nothing touches us more than the desire of native converts in our missions to remember their fellow-Christians in another mission. This interchange of gifts is going on all the

time, and shows how carefully the missionaries are training their converts to be interested in others than their own countrymen. The first of the two letters referred to above is from President Merrill, of Aintab, who writes:—

"Tuesday, I think, the wife of a prominent Second Church man died very suddenly. He is eldest son of the man counted wealthiest in the Protestant community here, who died several years ago. The wife had become much interested in missionary work during the last two years, and left a fund of £200 (Turkish), the interest of which is to be used for missionary work in China. The husband was nearly beside himself at first, after her death, but the funeral services were such a means of help that he is now in an entirely different state of mind. He has not been deeply interested in religious things. Perhaps this will be changed now."

The other letter is from Miss Flora K. Heebner, of Taikuhsien, Shansi, who writes:—

"I am inclosing an order for seven dollars to be sent to Miss Abbott, of Samokov, to be used for helping any orphan children who may be in distress because of Bulgaria's recent troubles. The money is a gift from our school girls. At Christmas time, instead of having a 'Christmas turkey' (which here is a nice lot of meat and vegetable dumplings), they did without it, and with other gift money their Christmas present to their Lord is this seven dollars. It is rather a precious gift, and they send it with prayers for their unfortunate Bulgarian friends."

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Thirty Years in Turkey

Since 1906 there has lived in Hanover, N. H., a gentle, invalid lady, about whom clung memories of heroic service and of terrible experiences. This lady was Miss Ellen M. Pierce, for thirty years a missionary of the American Board in Central Turkey. Her death occurred on January 24, at the age of eighty-one.

The daughter of a prominent Vermont physician, Miss Pierce was thoroughly educated, and became, in 1869, the principal of one of the American Missionary Association schools in the South.

KRISHNA RIVER IN FLOOD AT WAI, INDIA

Hindus bathing and worshiping at their temples. The river has its source in a temple at the foot of a hill 4,500 feet high. The spot is held as sacred

OFFICERS OF THE CHINESE AMERICAN ALLIANCE ASSOCIATION, TAIKUHSIEN, SHANSI, CHINA

In 1874 she was appointed to Central Turkey and began to teach in the Girls' Seminary at Aintab. In 1877 she became its principal and held that office till 1898.

When the Turkish massacres of the Armenians took place in 1895, Aintab was one of the places to suffer, and Miss Pierce, with her seminary girls about her, was an eyewitness of the fury of the mob and was in serious danger. This terrible experience seriously injured her health and she resigned the principalship of the seminary, though she acted as matron until 1904, when broken health and impending blindness caused her to retire permanently.

A direct descendant of the Puritans, Miss Pierce showed their courage and fidelity, and is warmly remembered by many Armenians who came under her influence in Aintab as well as by many friends in this country.

*

Why Mission High Schools?

When Dr. Tracy, president of Anatolia College, Marsovan, was in Boston early in the winter, he put before the Prudential Committee of the Board some of the cogent reasons for establishing high schools and more advanced schools on mission fields. Dr. Tracy, although busy with many plans for Anatolia, whose presidency he holds until the end of the present college year, has evidently put much thought and investigation into the case for these Christian high schools, and he tells of a notable effort made by the people of one locality. He says: —

"At the memorial meeting on the hundredth anniversary of Henry Martyn's death, the people of Tocat began their contribution for the establishment of the Henry Martyn Memorial Academy. They brought gold pieces and laid them on the pedestal of his tomb. They have since raised and paid into my hands for this purpose, $1,400 —and this in the midst of the poverty and misery of war! This Memorial Academy will be the best start possible for the whole enterprise. The same, or a still better thing, can be done in Yozgat, in Samsoun, in Ordou, in a number of places. I am persuaded, moreover, that these academies, once established, would become essentially self-supporting, would connect our higher institutions with the whole

people, Mohammedans and all, and would open a door for the entrance of the gospel."

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CHINA

A Newcomer in Peking

We have had the pleasure of reading some portions of the letters home of Miss Caroline T. Sewall, daughter of Rev. J. L. Sewall, of Worcester, Mass., who went to China last fall as "the children's missionary" of the Woman's Board of Missions—that is, the little folks are responsible for her salary. She is now in Peking, studying the language and gaining countless interesting impressions of place and people. We print a bit of description herewith:—

"Mrs. Ament is a most interesting person to go out with, because she has so many stories to tell of the changes in Peking and China, of the Boxer days, and of *people*. As she showed me around the compound she pointed out the arrangement of buildings before they were all destroyed, showed me where the old well was in which they found many of their Chinese Christians drowned after they came back at the close of the siege to a devastated station. She showed me where they lived, in a prince's house, after the troops had taken possession of the city and while the work of rebuilding was going on. And her stories of those days when they were shut up in the British legation are certainly thrilling. You know that this whole city, anyway, just gives one thrilly feelings when one stops to think of all that has happened here.

"One night last week Muriel Harmon and I walked along the city wall just after sunset, and tried to imagine what those days must have been like. We walked toward the western hills and the sunset glow until we reached the Water Gate where Muriel's father, in the capacity of interpreter, had entered with the troops. Mr. Harmon had been obliged to leave his parish somewhere in the interior of China. All his work there was practically destroyed and his parish of some 700 native Christians had been killed by the Boxers.

"We left the wall at the place nearest the American legation, where, up to the time that they were obliged to leave for the British legation, they had kept a watch on the wall. And at intervals all along the runway leading from the top of the wall to the street level there are still places in the wall where the great big bricks were removed to fix up a means of protection for those who went and came to watch. It surely is difficult to believe that all those events happened only thirteen years ago."

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JAPAN

The Situation as a Worker Sees It

Miss Fanny E. Griswold, of Maebashi, gives in few words an illuminating view of missionary and Christian work in Japan just now. She says:—

"It does not seem possible that you people over there realize conditions here. From what our newcomers say, it seems certain that you do not. It is almost impossible to write up this work as other missions are written up. It is not showy, and perhaps for that very reason requires more sacrifice than a field where one might have the chance of being a martyr. But we are doing the work in the only way it can be done, and the most effective way, we think, and that is by setting ten men to work, as Moody advised men to do.

"But Japan never needed us any more and never needed Christianity any more than today. The more I get acquainted with the people the more I love them and appreciate them, but at the same time I feel more the lack of ideals so widely diffused at home. God is practically unknown except to the favored few, but sin, materialism, superstition, and ancestor worship are rampant. The problems in connection with society, religion, and education are crying for a solution that only

Christianity can give. It hardly seems nice to put on paper concrete illustrations of things that happen here and of how society regards them, as they would hardly be understood.

"The foundations of the work here are strong, but they are only foundations. We want to build a beautiful structure on them, and that cannot be done without men. Even though it requires sacrifice to come to this field, which is not showy and by many not considered a missionary field, and where so little of the heroic seems to be required, are there not some who would be willing to forego the heroics for the sake of service?"

The Story of Sanashi

The change that may be wrought in ten years when the gospel leaven is put into the life of a village is well illustrated in this narrative from Mr. C. B. Olds, of Niigata:—

"Up in the deep-snow region of Echigo, far from the commercial influences of the railroad and as far also from all other modernizing influences, lies the little village of Sanashi. Twenty-five miles by jinrikisha over hill and down dale, skirting the lordly Shinano and the rushing Agano Rivers, facing beautiful snow-capped mountains all the way, and then you are there.

"And what of Sanashi? It is the brightest spot in all Echigo, for the gospel light blazes forth here from the lives of simple peasant folk who have not yet lost their first love.

"Ten years ago there was not a ray of light. Then Sakurai Tetsuji went away to the normal school in Niigata. Incidentally he attended an English Bible class taught by Mr. Newell. His interest was slight. He finished his course and returned home to take up his duties as teacher in the local school. Resolved to continue his English, for lack of a better text-book he took up his English Bible again and read. He read more, and the more he read the more he was impressed that here was what met his need. He was convinced and believed. He had heard but two Christian sermons in his life, but he thought he was ready for baptism. In the fall, eight years ago, he returned to Niigata, where he had received his first knowledge, sought out the missionary, and there and elsewhere for a month he listened and studied and pondered, with the result that before returning home he received the holy rite and went on his way with an undying passion in his heart.

"Though principal of his school now, he could not keep still on the subject that was dearest to him. He gathered the older boys about him with his own children in the schoolhouse and taught them. Incidentally his wife discovered what was going on, and then she too sought eagerly for instruction. The result was—well, the next spring Mr. Curtis, of Niigata, was called to Sanashi, the first Christian worker to visit the place, and had the pleasure of baptizing the wife and their four children and one young man. Next time he went, a few months later, he baptized Mr. Sakurai's brother and his wife and son; and still again, a little afterward, another entire family. And so the leaven spread, from wife to brother and sister and relatives and friends; even the old father and mother —samurai of the samurai—became whole-souled Christians.

"It was my pleasure to visit them a few weeks ago with Mr. Curtis. I enjoyed the children especially. I saw them all except the oldest son, who is away studying in the Doshisha for something great, we trust, for he has devoted his life to evangelistic work. And the grandmother! It was a delight to talk with her of the past—keen, clear-eyed, vigorous in her memory, and yet so in touch with the present. We met also a little organization of intelligent, stalwart farmers who had banded themselves together under written articles, calling themselves the Ginokwai (Righteous Agricultural Society), the purpose being to live out their Christian ideals on the farm."

Beside the Bamboo. By John Macgowan. London: London Missionary Society. Illus. Pp. 191. Price, 50 cents net.

The author of this charming little book spent fifty years as a missionary in Amoy and the region thereabout. He describes the city, the country, the people and their life, and the changes which have come to China in language so simple and direct that no one can fail to be impressed by his story. Many well-chosen pictures, some of them printed in colors, accompany the text.

The Continuation Committee Conferences in Asia, 1912-1913. A brief account of the conferences, together with their findings and lists of members. New York: Chairman of the Continuation Committee. Pp. 488, with index.

Material for building a true science of missions grows apace. The eight volumes of the Edinburgh Reports laid the foundation and the reports of the Continuation Committee published from time to time will add the superstructure. As the first contribution comes this octavo volume of nearly 500 pages, giving the findings of the eighteen district conferences in Asia held by Dr. John R. Mott as president of the Continuation Committee, together with the four national conferences held in India, China, Japan, Korea. These conferences brought together the leaders of the different boards for consultation upon the tasks most requiring coöperation, consideration, and action. We doubt if a more noteworthy series of meetings has ever been held. The volume is a revelation as to the possibilities of Christian coöperation in the world task. It is not written as a connected story—in fact, is no story at all, but a concise tabulation of the situation in each country and district, just where we are in the task, and of the united opinions of the leaders. Take the Canton conference, for example. The report covers ten lines of inquiry: Occupation of the Field (taken up by provinces), Evangelization, The Chinese Church, Chinese Christian Leadership, Training of Missionaries, Christian Education, Christian Literature, Coöperation, Medical Work, Women's Work, Business Efficiency. Eighty-three missionaries and native leaders participated in these discussions and agreed upon the findings.

Dr. Mott's report of this epoch-making trip is intended for missionaries and administrative officials, for whom it is likely to become a manual; but for the general supporting constituency of the Boards the book should be of vast encouragement as showing how rapidly coöperation along the lines of highest efficiency in practical and spiritual ways is becoming the dominant factor in missionary work.

C. H. P.

Liberia: Description — History — Problems. By Frederick Starr. Chicago. Map. Pp. 227. Price, $1.10 net.

Professor Starr, of Chicago University, has given us as a private publication an excellent little book on Liberia—the country, its history and problems. Professor Starr was well-equipped for his task, and it gives one a sense of satisfaction to feel that in this report of his investigations we have a reliable and unbiased account of things in the little African republic. Ugly stories have been reaching America as to the attitude of the imported American Negroes toward the natives, and the disquieting accounts as to the financial mismanagement of the country have led many to regard the experiment as a dismal failure. Not so Professor Starr. He pictures things as looking up, and prophesies a good future for the country if the United States government does its part. He maintains that we should help Liberia and help her handsomely. Yet not in such a way as to encourage dependence. He urges the reënforcement of missions and the strengthening of Liberia College.

"Liberia is our sister nation—daughter, if you please—and very definitely such. She is brunette, but her virtues are our virtues, her vices are our vices. Let us admit and emphasize the kinship."

WORLD BRIEFS

From May, 1912, to January, 1913, sixty-four different delegations, representing 120,000 people, came to the American Presbyterian Mission on the Kasai in Central Africa to ask for teachers.

Plans have been formulated by the Massachusetts State Board of Charities for one of the most complete infirmaries for leprosy in the world. The plant will be located on Penikese Island, and will give opportunities for observation of the disease and a search for its cure, as well as for care of the unfortunate patients.

Two Australian firms, with one English and one from Hongkong, are to develop the great oil fields on the island of Timor, which is situated some 2,100 miles from Hongkong and 400 miles from Port Darwin, Australia. The island is 263 miles long by 60 miles wide, and the oil produces kerosene of high grade as well as lubricating fluids and a quality fit only for fuel.

The New York City Young Women's Christian Association is organized in one metropolitan organization with ten branches, representing the needs of students in Barnard and Teachers College, of art and music students, of trained nurses, of immigrant girls in the International Institute, of colored and French young women, as well as other groups such as are found in the usual city organization.

The "New Servia" claims that the Greek railways about to be built will give Servia access to the Adriatic as well as to the Ægean Seas. A bridge over the Danube is to connect the Servian and Roumanian railway systems, and will, so the Servians hope, bring Roumanian traffic into Servia. Observers outside the country, however, believe that Austria-Hungary will not permit too great commercial progress on the part of her Servian neighbor.

In 1913 Americans gave in sums of $10,000 and over $95,000,000 for religious and charitable institutions and missions, $170,000,000 for educational purposes, $37,450,000 for hospitals, homes for the aged, and other charities. It is still too early to know accurately how much money in smaller gifts went to missionary, benevolent, and educational work, but these large gifts of $10,000 and upward amounted to $2,450,000 more in 1913 than in the previous year.

After 160 years Great Britain has erected a statue to Lord Clive in commemoration of his founding of the British empire in India. The figure is of marble and was erected in the grounds of the residence until lately occupied by the lieutenant governors of Bengal. The statue was unveiled by the lieutenant governor of Behar and Orissa, the new province, who is a relative of Lord Clive, while the eulogy was pronounced by the present governor of Bengal, Clive's successor.

Dr Albert Schweitzer, the author of "The Quest of the Historical Jesus," famous also as a physician, a musician, and a philologist, whose devotion of himself to the cause of missions was chronicled in the *Missionary Herald* of September, 1913, has attached himself to a French Protestant mission as an independent financial worker. He will establish a dispensary at Lambarene in the French Congo country, and proposes to remain in the service "as long as God lends him life and health."

Habibullah Khan, Ameer of Afghanistan, has established a university in Kabul, his capital; has built a telephone system along the road from Kabul to Jalalabad, the great thoroughfare between Kabul and Peshawar over the Khyber Pass; has made roads between the principal cities of Afghanistan and tried to establish a motor car service; is trying to develop iron and coal fields near Kabul; has a printing office and newspaper, a postal system, a telegraph line underway, and has factories making soap, firearms, shoes, and cloth.

A steamship company has been organized to open up trade between Norway and the Yenisei River, Siberia, through the Kara Sea. The time available for navigation is very short, sometimes only four weeks, but the Siberian trading community and the Russian government, by means of lighters in the river and wireless telegraphic messages to towns at a distance from the coast, expect to coöperate with the company in the export of grain, hemp, fur, hides, and even "Siberian cedar," a timber of fine quality.

That part of Arabia which skirts the lower end of the Red Sea, near Aden, is called Yemen. It is probably as little known as a land could possibly be which is touched by currents of world travel. Surveys have recently been made by the French, who have secured a railway concession for the northern part of the Yemen. Back from the settled portion near the coast is a mountain range which the railroad will cross at an altitude of 10,000 feet in its run from Hodeida, the port, to Sanaa, the terminal in the interior. Behind this range of mountains is a high plain with towns located at 4,200, 6,500, 7,600, and 8,500 feet altitude. One of the line of craters along

the interior mountain range rises to 10,000 feet, and here a path had been constructed to the top, where were found old structures showing that people had come there for treatment with the heated air or vapors. The district of Yemen has a population of four and a half millions, of whom a third are in this mountainous region. Some interior tribes practice vaccination on the arm with virus from the human subject and claim that this has been their custom from time immemorial.

The American Red Cross has suggested a New York engineering firm to carry out the plan of preventing floods in the valley of the Hwai River, China, an area of 17,000 square miles. The land is very fertile, normally producing two crops a year, but the river carries nearly a million tons of sediment daily, which raises the bed of the river until the water bursts all banks or dams and floods the country. In the last five years only two crops have escaped the floods. The enterprise will require some $20,000,000 in money and about six years time for its completion. Although the Chinese government has named the Red Cross as its agent and our own government has acquiesced in the entrance of American engineers into the work, its financing must of course be done by China. The Chinese government, therefore, hopes to place an issue of twenty or twenty-five million dollars' worth of bonds, the interest and eventually the principal to be paid from taxes levied on land in the flood district and by rentals and sales of the land reclaimed by the engineering works. The American Red Cross being in no sense a business corporation can act only as friend and adviser to the government in the project.

THE CHRONICLE

DEPARTURES

January 20. From New York, Mr. Charles W. Miller, to join the Ceylon Mission. (See page 104.)

February 3. From San Francisco, Miss Luella Miner, returning to the North China Mission.

ARRIVALS IN THIS COUNTRY

February 7. At San Francisco, Rev. and Mrs. Henry Fairbank, of the Marathi Mission.

ARRIVALS ON THE FIELD

November 25. At Oorfa, Turkey, Rev. and Mrs. Francis H. Leslie.

November 28. At Foochow, China, Dr. and Mrs. James F. Cooper, whose departure from Vancouver November 5, 1913, was not chronicled.

January 4. At Foochow, China, Rev. Clarence A. Neff.

BIRTH

January 1. At Madura, India, a daughter to Mr. and Mrs. Edgar M. Flint.

DEATHS

January 24. In Hanover, N. H., Miss Ellen M. Pierce, formerly of the Central Turkey Mission, aged 81 years. (See page 128.)

January 27. At Grand Rapids, Mich., Rev. George A. Pollard, formerly of the Eastern Turkey Mission. For over forty years Mr. Pollard has been engaged in home missionary work in Michigan. He was active almost to the end of his life, preaching vigorously the Sunday before his death.

January 29. At Shanghai, China, Dr. Samuel B. Capen. (See page 109.)

January 29. At South Weymouth, Mass., in the 52d year of her age, Mary Clark Reed, daughter of the late Dr. N. G. Clark, for many years Foreign Secretary of the American Board, and wife of Henry B. Reed.

January 31. At Constantinople, Turkey, Mrs. Helen R. (Henry S.) Barnum. (See page 102.)

February 15. At her home in Medford, Mass., Miss Fannie Elizabeth Washburn, formerly of the Western Turkey Mission, and for nearly twenty years assistant in the rooms of the Woman's Board, Boston.

DONATIONS RECEIVED IN JANUARY

NEW ENGLAND DISTRICT

Maine

Ashland, Union Cong. ch., for 1913,	2 50
Bangor, Hammond-st. Cong. ch., of which 312.73 toward support Rev. T. T. Holway and 1 for China,	313 73
Bucksport, Elm-st. Cong. ch.	10 00
Calais, Cong. ch., for 1913,	159 00
Dedham, Cong. ch., Ladies' Aid Soc.	2 00
Dixfield, Cong. ch., for 1913,	2 81
Eliot, Cong. ch.	5 00
Falmouth, 2d Cong. ch., for 1913,	10 40

Farmington, 1st Cong. ch., for 1913, 37; Mary F. Cushman, 5, 42 00
Fort Fairfield, 1st Cong. ch., for 1913, 5 38
Foxcroft and Dover, Cong. ch., for 1913, 37 00
Garland, Cong. ch., for 1913, 2 00
Gorham, Cong. ch. 48 00
Greenville, Union Cong. ch., for 1913, 2 10
Hallowell, Old South Cong. ch., Mrs. Malcolm Dana, 5 00
Phillips, Cong. ch., for 1913, 6 40
Portland, 2d Parish Cong. ch., toward support Rev. J. P. Dysart, of which Hattie A. Hutchins, 5, all for 1913, 390; do., J. S. Sawtelle, for Mt. Silinda, for 1913, 30; State-st. Cong. ch., for 1913, 298.04; Bethel Cong. ch., Friend, 99.13; do., Friend, 37; Woodfords Cong. ch., for 1913, 93.21, 947 38
Sebago Lake, Cong. ch. 2 00
Sherman Mills, Washburn Memorial Cong. ch., for 1913, 8 00
South Portland, Bethany Cong. ch., for 1913, 5 50
Waterford, 2d Cong. ch., for 1913, 4 00
Wells, 2d Cong. ch., for 1913, 5 00
Wilton, Cong. ch., for 1913, 30 00— 1,655 20

New Hampshire

Amherst, Cong. ch., for 1913, 26 34
Bartlett, Cong. ch., for 1913, 15 00
Claremont, Cong. ch., for 1913, 68 75
Dover, 1st Cong. ch., for 1913, 120 00
Durham, Cong. ch., for 1913, 19 00
Exeter, 1st Cong. ch., for 1913, 80 00
Francestown, Cong. ch. 25 60
Franklin, Village Cong. ch., Mrs. A. L. Welch, for work in Africa, for 1913, 10 00
Greenville, Cong. ch., Friend, 45
Hampton, Cong. ch., for 1913, 9 61
Hanover, ch. of Christ, Dartmouth College, for 1913, 430 00
Harrisville, Cong. ch., for 1913, 3 00
Hinsdale, 1st Cong. ch., for Albania, for 1913, 10 00
Hollis, Cong. ch., for 1913, 1 25
Keene, 1st Cong. ch., for Tirumangalam, for 1913, 208 00
Kingston, Cong. ch. 10 00
Laconia, Cong. ch., for 1913, 83 20
Manchester, Franklin-st. Cong. ch., for 1913, 29 21
Meriden, Cong. ch., for 1913, 6 00
Nashua, 1st Cong. ch., for 1913, 245 36
Plaistow and North Haverhill, Mass., Cong. ch., for 1913, 33 00
Rye, Cong. ch. 55 50
Sanbornton, Cong. ch., for 1913, 71 21
Sullivan, East Cong. ch., for 1913, 5 80
Swanzey, Cong. ch., for 1913, 14 38
Tilton, Cong. ch., for 1913, 26 60
Troy, Miss M. W. Wheeler, 25
Wakefield, 1st Cong. ch. 11 66
Walpole, 1st Cong. ch., for 1913, 17 43
Warner, Cong. ch., for 1913, 8 00
Winchester, Cong. ch., for 1913, 110 00— 1,754 60
Legacies.—Hanover, Andrew Moody, by John K. Lord and Chas. P. Chase, Trustees, add'l, 50 00
Nashua, Mrs. Mary A. B. Moore, add'l, 36 00—— 86 00
1,840 60

Vermont

Barton, Cong. ch., of which 22.17 for 1913, 28 77
Bellows Falls, 1st Cong. ch., for 1913, 108 81
Bennington, 2d Cong. ch., for 1913, 47 04
Bridport, Cong. ch., for 1913, 15 00
Burlington, College-st. Cong. ch., toward support Dr. L. H. Beals, 600 00
Cambridge, Mrs. S. M. Safford, 5 00
Chelsea, Cong. ch., toward support Dr. C. W. Young, for 1913, 3 00
Cornwall, 1st Cong. ch., for 1913, 33 75
Craftsbury, North Cong. ch., for 1913, 24 55
Danville, Cong. ch., for 1913, 70 00
Dummerston, Cong. ch., for 1913, 16 00
East Poultney, Cong. ch., toward support Rev. E. A. Yarrow, 12 00
Essex, Cong. ch., for 1913, 8 00
Greensboro, Cong. ch., for 1913, 50
Hartland, Cong. ch., for 1913, 25 00
Holland, Cong. ch., for 1913, 5 60
Irasburg, Cong. ch., for 1913, 22 00
Jeffersonville, Cong. ch., for 1913, 5 25
Lunenburg, Cong. ch., for 1913, 1 00
Lyndonville, 1st Cong. ch. 14 00
McIndoe Falls, 1st Cong. ch., for 1913, 13 00
Middlebury, Cong. ch. 91 00
Montpelier, Bethany Cong. ch., for 1913, 50 00
Morrisville, Cong. ch., for 1913, to const. *Rev. Walter E. Baker*, H. M. 70 25
North Pomfret, Cong. ch. 8 37
Peacham, Cong. ch., for 1913, 1 00
Pittsfield, Cong. ch. 4 00
Proctor, Union Cong. ch. 157 73
Randolph, Bethany Cong. ch., for 1913, 59 04
Randolph Center, 1st Cong. ch., toward support Dr. C. W. Young, for 1913, 29 00
Richmond, Cong. ch., for 1913, 53 55
Royalton, Friend, 100 00
Rutland, Cong. ch., toward support Rev. E. A. Yarrow, for 1913, 340 00
St. Johnsbury, North Cong. ch., for 1913, 133.20; East Cong. ch., for 1913, 20; Center Cong. ch., for 1913, 4, 157 20
Saxtons River, Cong. ch. 35 00
Springfield, Cong. ch., for 1913, 123 15
Thetford, 1st Cong. ch., for 1913, 29 03
Vergennes, Cong. ch., for 1913, 41 30
Waterbury, Cong. ch., for 1913, 32 00
Wells River, Cong. ch., for 1913, 19 00
West Brattleboro, Cong. ch., for 1913, 3 50
Westfield, Cong. ch., for 1913, 7 00
Westford, Cong. ch., for 1913, 10 00
Westminster West, Cong. ch., for 1913, 15 00
Whiting, Cong. ch., for 1913, 8 00
Wilder, Cong. ch. 5 00
Williamstown, Cong. ch., for 1913, 24 58
Winooski, Cong. ch., for 1913, 19 84
Woodstock, Cong. ch., for 1913, 56 67— 2,608 48
Legacies.—St. Johnsbury, Mrs. Susan J. Richardson, by Henry G. Ely, Ex'r, 500 00
3,108 48

Massachusetts

Acton, South Cong. ch., for 1913, 10; Cong. ch., for 1913, 6.40, 16 40
Adams, 1st Cong. ch., for 1913, 600 00
Agawam, Cong. ch., for 1913, 41 00
Amherst, 1st Cong. ch., of which 30 for Aruppukottai, for 1913, 170.55; 2d Cong. ch., for 1913, 22; Hope Cong. ch., Rev. R. B. Johns, 5, 197 55
Andover, South Cong. ch., for 1913, 435 50
Arlington, Cong. ch., for 1913, 178 57
Arlington Heights, Park-av. Cong. ch., for 1913, 25 00
Athol, Cong. ch. 57 44
Attleboro, 2d Cong. ch., for 1913, 495 11
Baldwinsville, Cong. ch., for 1913, 7 00
Barre, Cong. ch. 22 25
Bedford, United Workers of Cong. ch. 6 00
Boston, Old South Cong. ch., 8,387.89; Mt. Vernon Cong. ch.,

925.25; Central Cong. ch., Friend, 500; Cong. ch. (Allston), for 1913, 375.09; Eliot Cong. ch. (Roxbury), 250; Cong. ch. (Brighton), for 1913, 180.36; Park-st. Cong. ch., 111.87; Central Cong. ch. (Jamaica Plain), 100; Shawmut Cong. ch., Mrs. Sarah W. Dewing, to const. *herself*, H. M., 100; 2d Cong. ch. (Dorchester), 80.45; Cong. ch. (Roslindale), for 1913, 47.89; Trinity Cong. ch. (Neponset), for 1913, 38; 1st Cong. ch. (Charlestown), for 1913, 35.64; Central Cong. ch. (Dorchester), for 1913, 25; Faneuil Cong. ch. (Brighton), for 1913, 8; Clarendon Cong. ch. (Hyde Park), 6.25; Friend, 5, 11,176 69

Boylston, Cong. ch., for 1913, 17 10

Bradford, 1st ch. of Christ, for 1913, 25 60

Braintree, South Cong. ch. 14 34

Brockton, Porter Cong. ch., toward support Rev. L. F. Ostrander, for 1913, 38; Waldo Cong. ch., for 1913, 22.44, 60 44

Brookfield, Cong. ch., for 1913, 2 60

Brookline, Harvard Cong. ch., of which 746.96 for 1913, 896 96

Buckland, 1st Cong. ch., for 1913, 21 00

Byfield, Cong. ch., for 1913, 23 65

Cambridge, 1st Cong. ch., for 1913, 52.65; Wood Memorial Cong. ch., for 1913, 19.33, 71 98

Chester, 1st Cong. ch., for 1913, 5 00

Chicopee, 3d Cong. ch., for 1913, 15 35

Cliftondale, 1st Cong. ch., for 1913, 8 02

Colerain, Cong. ch., for 1913, 1 00

Conway, Cong. ch., for 1913, 65 52

Cummington, Cong. ch. and Y. P. S. C. E., for Albania, 10 35

Dalton, Zenas Crane, 250 00

Dennis, Union Cong. ch., for 1913, 20 28

Douglas, 1st Cong. ch., for 1913, 6 00

Dracut, 1st Cong. ch., for 1913, 3 00

Dudley, 1st Cong. ch., for 1913, 6 70

East Douglas, 2d Cong. ch., for 1913, 113 54

Everett, Mystic Side Cong. ch., for 1913, 38 01

Fairhaven, 1st Cong. ch., for 1913, 50 99

Fall River, 1st Cong. ch., of which 600 toward support Rev. E. H. Smith, 850; Central Cong. ch., for 1913, 456, 1,306 00

Falmouth, East Cong. ch., for 1913, 3 00

Farley, Cong. ch., for 1913, 10 00

Franklin, 1st Cong. ch. 23 73

Gardner, 1st Cong. ch., toward support Rev. G. H. Hubbard, for 1913, 239 99

Gilbertville, Trin. Cong. ch., for 1913, 66 23

Gloucester, Trinity Cong. ch., for 1913, 86.70; Lanesville Cong. ch., for 1913, 5, 91 70

Granby, Cong. ch., for 1913, 1 00

Granville, 1st Cong. ch. 8 00

Great Barrington, 1st Cong. ch., for 1913, 297 00

Greenfield, 1st Cong. ch., for 1913, 54 80

Groton, Union Cong. ch., of which 58.94 for 1913, 69 44

Groveland, Cong. ch., for 1913, 33 15

Haydenville, Cong. ch., for 1913, 3 51

Harvard, Cong. ch. 13 00

Holyoke, Grace Cong. ch., for 1913, 19 00

Hudson, Cong. ch., for 1913, 9 59

Lanesboro, Cong. ch. 3 96

Lawrence, Lawrence-st. Cong. ch., for 1913, 124.83; Trinity Cong. ch., for 1913, 67.38; South Cong. ch., for 1913, of which 10 from G. F. Merrick, 26, 218 21

Leominster, G. H. Hale, for work in Bulgaria, 20; F. A. Whitney, 15, 35 00

Leverett, 1st Cong. ch., for 1913, 29 70

Lexington, Hancock Cong. ch., for 1913, 236 11

Lowell, Kirk-st. Cong. ch., for 1913, 387; High-st. Cong. ch., of which 79.75 for 1913, 151.75; 1st Trin. Cong. ch., for 1913, 138; Eliot Cong. ch., S. J. Gilman, 1, 677 75

Ludlow, 1st Cong. ch., for 1913, 18; Union ch. of Christ, for 1913, 10, 28 00

Lynn, North Cong. ch., for 1913, 49 00

Mansfield, Cong. ch. and Sab. sch., for 1913, 63 20

Marshfield, Cong. ch., for 1913, 46 00

Medford, Mystic Cong. ch., for 1913, 40.56; Union Cong. ch., 8.20, 48 76

Melrose, Cong. ch. 51 50

Melrose Highlands, Cong. ch., for 1913, 361 27

Middleton, Cong. ch. 5 20

Monson, Cong. ch., toward support Rev. H. J. Bennett, for 1913, 134 92

Montague, Rev. C. L. Tomblen, for China, 20 00

Natick, 1st Cong. ch., to const. *Rev. Nathan B. Akerman* and *Fred M. Rice*, H. M.'s, of which 100 for Albania, all for 1913, 173 42

Newbury, 1st Cong. ch. 29 34

Newburyport, Central Cong. ch., toward support Dr. E. L. Bliss, for 1913, 125 00

New Salem, Cong. ch. 15 00

Newton Center, 1st Cong. ch. 616 44

Newtonville, Central Cong. ch., for Shansi, for 1913, 388 16

Northampton, 1st ch. of Christ, toward support Dr. and Mrs. F. F. Tucker, for 1913, 210 76

North Attleboro, 1st Cong. ch., for 1913, 5 80

Northbridge Center, Cong. ch., for 1913, 25 39

North Brookfield, 1st Cong. ch. 7 25

North Chelmsford, Cong. ch., for 1913, 19 89

North Weymouth, Pilgrim Cong. ch., for 1913, 19 38

North Wilbraham, Grace Union Cong. ch., for 1913, 12 06

Orange, Central Cong. ch., 19; North Cong. ch., for 1913, 4.25, 23 25

Peabody, South Cong. ch., for 1913, 130.13; 2d Cong. ch., for 1913, 10, 140 13

Pittsfield, South Cong. ch., for 1913, 113 01

Plymouth, ch. of the Pilgrimage, for 1913, 115 50

Quincy, Bethany Cong. ch., for 1913, 117.83; Park and Downs Cong. ch., for 1913, 17.08, 134 91

Rehoboth, Cong. ch., for 1913, 9 34

Richmond, Cong. ch., for 1913, 32 50

Rockland, 1st Cong. ch. 35 08

Rockport, 1st Cong. ch. 8 03

Salem, Crombie-st. Cong. ch., for 1913, 66.30; South Cong. ch., for 1913, 24.67, 90 97

Somerville, Winter Hill Cong. ch., for 1913, 75; 1st Cong. ch., for 1913, 57.50, 132 50

South Hadley, Cong. ch., 11; Gertrude S. Blakely, 10, 21 00

Spencer, 1st Cong. ch. 34 00

Springfield, 1st ch. of Christ, of which 41.84 toward support Rev. C. D. Ussher, all for 1913, 99.04; Park Cong. ch., for 1913, 49.28; Emmanuel Cong. ch., for 1913, 5; Lilla M. Harmon, 5, 158 32

South Weymouth, Union Cong. ch., for 1913, 26 59

Sutton, 1st Cong. ch., for 1913, 10 00

Turners Falls, 1st Cong. ch. 20 00

Upton, Cong. ch., of which 47.02 for 1913, 67 02

Uxbridge, 1st Cong. ch., of which 15 toward support Geo. M. Newell, all for 1913, 52 70

Walpole, Union Cong. ch. (East Walpole), for 1913, 6 00

Waltham, 1st Cong. ch., for 1913, 75 99
Waverley, Cong. ch., for 1913, 61 89
West Newbury, 2d Cong. ch., for 1913, 2 25
Weymouth and Braintree, Union Cong. ch., for 1913, 11 00
Weymouth Heights, 1st Cong. ch. 16 55
Williamsburg, Cong. ch., for 1913, 10 00
Williamstown, White Oaks Cong. ch., for 1913, 1 00
Wilmington, Cong. ch., for 1913, 40 40
Winchendon, North Cong. ch., for 1913, 57; Mrs. G. O. Tolman, 1, 58 00
Winchester, 1st Cong. ch., of which 314.73 toward support Rev. A. W. Clarke, all for 1913, 549 23
Woburn, 1st Cong. ch., for 1913, 200 00
Worcester, Central Cong. ch., toward support Rev. R. A. Hume, for 1913, 700; Old South Cong. ch., toward support Rev. C. B. Olds, for 1913, 222.85; Union Cong. ch., 143.80; Adams-sq. Cong. ch., 135; Lake View Cong. ch., for 1913, 10.59; C. E. Hunt, 20, 1,232 24
Worthington, Cong. ch., for 1913, 20 46—24,401 41
Legacies.—Fairhaven, J. F. Damon, add'l, 60 40
Granby, Sam'l Mills Cook, add'l, 652 95——713 35
25,114 76

Rhode Island

Barrington, Cong. ch. 20 12
East Providence, Newman Cong. ch. 25 00
Little Compton, United Cong. ch. 13 30
Pawtucket, 1st Cong. ch., for 1913, 116; Darlington Cong. ch., for 1913, 11.47; Free Evan. Cong. ch., for 1913, 19.26; People's Cong. ch., for 1913, 18.50, 165 23
Wood River Junction, Cong. ch., for 1913, 1 00——224 65

Young People's Societies

New Hampshire.—Hampton, Y. P. S. C. E., for Mindanao, for 1913, 15; Sanbornton, Y. P. S. C. E., for 1913, 8.03; Winchester, Y. P. S. C. E., for 1913, 10; Wolfboro, Y. P. S. C. E., for 1913, 15, 48 03
Massachusetts.—Boston, Pilgrim Y. P. S. C. E. (Dorchester), 4; Millis, Young Helpers Soc. of 1st ch. of Christ, for Inghok, 2; North Chelmsford, Y. P. S. C. E., for 1913, 5; Plymouth, Y. P. S. C. E. of ch. of the Pilgrimage, 14.60, 25 60
73 63

Sunday Schools

Maine.—Bangor, Hammond-st. Cong. Sab. sch., 1.81; Freeport, South Cong. Sab. sch., for Albania, 2.31; Hampden, Cong. Sab. sch., Class 5, for Aruppukottai, for 1913, 10.05; Kittery Point, Cong. Sab. sch., for Albania, for 1913, 5.65; Portland, Woodfords Cong. Sab. sch., for 1913, 2.05, 21 87
New Hampshire.—Greenland, Cong. Sab. sch., 35; Langdon, Cong. Sab. sch., for Albania, 1.75; Sanbornton, Cong. Sab. sch., for 1913, 10, 46 75
Vermont.—Chelsea, Cong. Sab. sch., toward support Dr. C. W. Young, for 1913, 5.03; Cornwall, 1st Cong. Sab. sch., for Albania, for 1913, 6.25; Pittsford, Cong. Sab. sch., for Albania, 7.29; Rutland, Cong. Sab. sch., toward support Rev. E. A. Yarrow, 14.77; St. Johnsbury, South Cong. Sab. sch., for 1913, 20.36; South Royalton, Cong. Sab. sch., for 1913, 6.72; Westford, Cong. Sab. sch., Pathfinders Class, for 1913, 5, 65 42
Massachusetts.—Acton, Center Cong. Sab. sch., Prim. Dept., for China, for 1913, 3; Amesbury, Union Cong. Sab. sch., 3.41; Amherst, 1st Cong. Sab. sch., for 1913, 6; Athol, Cong. Sab. sch., 10.60; Attleboro, 2d Cong Sab. sch., 62; Ballardvale, Union Cong. Sab. sch., 11.40; Boston, Eliot Cong. Sab. sch. (Roxbury), for Albania, for 1913, 12; Brockton, Porter Cong. Sab. sch., toward support Rev. L. F. Ostrander, 20; Chicopee, 3d Cong. Sab. sch., for 1913, 6; Granby, Cong. Sab. sch., for 1913, 6; Hardwick, Cong. Sab. sch., for 1913, 5.50; Lawrence, South Cong. Sab. sch., for 1913, 20.21; Lowell, Colburn Mission Sab. sch., for Albania, 10; Milton, 1st Cong. Sab. sch., for 1913, 2.57; Newton, 1st Cong. Sab. sch., for Albania, 25; Northfield, Trin. Cong. Sab. sch., Junior Dept., for Albania, for 1913, 10.50; Orange, Central Cong. Sab. sch., for Shaowu, 6; Quincy, Bethany Cong. Sab. sch., 25; Richmond, Cong. Sab. sch., for Sivas, for 1913, 50; Rockland, 1st Cong. Sab. sch., 4.92; Springfield, South Cong. Sab. sch., 20; Swampscott, 1st Cong. Sab. sch., Prim. Dept., for 1913, 6; Taunton, East Cong. Sab. sch., for 1913, 2; Tyngsboro, Cong. Sab. sch., for 1913, 3.65; Whitinsville, Village Cong Sab. sch., for 1913, 110.06, 441 82
Rhode Island.—Barrington, Cong. Sab. sch., 7; Central Falls, Cong. Sab. sch., for Albania, 11.90; East Providence, Newman Cong. Sab. sch., 9, 27 90
603 76

MIDDLE DISTRICT

Connecticut

Ansonia, Cong. ch. 98 00
Bethel, 1st Cong. ch. 69 00
Bridgeport, West End Cong. ch., of which 22.44 for 1913, 30.73; King's Highway Chapel, 30; Mrs. S. F. Blodget, 25, 85 73
Bristol, Cong. ch., for Marsovan, for 1913, 146 00
Broad Brook, Cong. ch., for 1913, 17 07
Centerbrook, Cong. ch., for 1913, 5 91
Colchester, 1st Cong. ch., of which 82.25 for 1913, 83 89
Cornwall, 1st ch. of Christ, for Albania, for 1913, 364 85
Cromwell, 1st Cong. ch., for 1913, 37 14
Danbury, 1st Cong. ch., for 1913, 55 66
Danielson, Westfield Cong. ch., for 1913, 88 27
East Hampton, Cong. ch., for 1913, 43 10
East Hartford, Cong. ch., Friend, 100 00
Easton, Cong. ch., for 1913, 10 00
Enfield, 1st Cong. ch. 55 00
Fair Haven, Pilgrim Cong. ch., for 1913, 50 85
Farmington, Cong. ch., toward support Rev. C. E. Ewing, for 1913, 175 00
Glastonbury, 1st ch. of Christ, 328 91
Granby, 1st Cong. ch., for 1913, 13 00
Green's Farms, Cong. ch. 48 50
Greenwich, 1st Cong. ch. 15 00
Guilford, 1st Cong. ch., for 1913, 43 10
Hanover, Cong. ch., for 1913, 31 86
Hartford, Asylum Hill Cong. ch., toward support Rev. and Mrs. G. A. Wilder, for 1913, 336.83; Park Cong. ch., toward support Rev. A. B. DeHaan, for 1913, 225; Windsor-av. Cong. ch., toward support Rev. Geo. P. Knapp, for 1913, 225; Center Cong. ch., of which 30.89 income Hawes Fund, 100.49; Plymouth Cong. ch., 26.90, 914 22
Kensington, Cong. ch., for 1913, 18 11
Kent, 1st Cong. ch., for 1913, 27 77
Killingworth, Cong. ch., for 1913, 7 26
Ledyard, Cong. ch. 25 00
Mansfield, 1st Cong. ch., for 1913, 58 00

Meriden, Center Cong. ch., Julius W. Yale, 10; 1st Cong. ch., X. Y. Z., 5, 15 00
Middlebury, Cong. ch., for 1913, 46 05
Middlefield, Cong. ch. 13 00
Middle Haddam, 2d Cong. ch., for 1913, 5 00
Middletown, 1st Cong. ch. 19 49
New Britain, 1st ch. of Christ, for 1913, 1,125 95
New Haven, Center Cong. ch., for 1913, 1,098; Plymouth Cong. ch., for 1913, 119.40; Humphrey-st. Cong. ch., for 1913, 91.50; Mrs. Chas. M. Mead, 30; Friend, 1, 1,339 90
New London, 1st ch. of Christ, toward support Rev. C. N. Ransom, for 1913, 256 79
North Branford, Cong. ch., of which 4 interest Plant legacy, all for 1913, 25 40
North Guilford, Cong. ch. 32 00
North Madison, Cong. ch. 18 00
North Windham, Cong. ch., for 1913, 14 88
North Woodbury, North Cong. ch., for 1913, 25 00
Norwalk, 1st Cong. ch., Mrs. O. S. Ferry, 10; Mary B. Ferry, 5, 15 00
Norwich, 1st Cong. ch., for 1913, 56 54
Old Lyme, 1st Cong. ch., for 1913, 61 65
Old Saybrook, Cong. ch., for 1913, 37 36
Plantsville, Cong. ch., for 1913, 61 83
Pomfret, 1st Cong. ch. 40 00
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 46 36
Salisbury, Cong. ch. 11 00
Shelton, Cong. ch., for 1913, 56 10
Simsbury, 1st ch. of Christ, for 1913, 53 05
Somersville, Cong. ch. 22 70
South Britain, Cong. ch. 11 21
South Canaan, 1st Cong. ch. 25 00
South Glastonbury, Cong. ch., for 1913, 10 00
Southington, 1st Cong. ch., for 1913, 100 30
South Manchester, Cong. ch., for 1913, 20 00
South Norwalk, 1st Cong. ch. 79 71
Southport, J. H. Perry, through Rev. Edw. L. Smith, 22 80
Thomaston, Cong. ch. 12 19
Thompson, Cong. ch. 13 35
Unionville, Cong. ch., for 1913, 34 32
Wallingford, 1st Cong. ch. 198 98
Waterbury, 1st Cong. ch. 303 52
Westbrook, Cong. ch. and Sab. sch., for 1913, 54 30
Westchester, Cong. ch. 3 60
West Hartland, Cong. ch. 5 00
Westport, Cong. ch. 8 00
Willimantic, 1st Cong. ch., for 1913, 53 81
Wilton, Cong. ch. 50 00
Windham, 1st Cong. ch., of which 16.12 for 1913, 116 12
Windsor Locks, Cong. ch. 20 20
Wolcott, Cong. ch., for 1913, 23 00
Woodbury, 1st Cong. ch., for 1913, 40 01
Woodstock, 1st Cong. ch. 15 75
——, Friend, 25 00—7,660 45

Legacies.—Vernon, Harriet K. Maxwell, by Wm. Maxwell, Ex'r, 2,000 00

9,660 45

New York

Albany, 1st Cong. ch., toward support Rev. J. X. Miller, for 1913, 50 96
Angola, Miss A. H. Ames, 1 50
Brooklyn, ch. of the Pilgrims, for 1913, 234.70; do., John W. Dodsworth, 50; Puritan Cong. ch., for 1913, 90; Park Cong. ch., for 1913, 70; South Cong. ch., 52.77; Flatbush Cong. ch., Emily C. Wheeler, for Harpoot, 30, 527 47
Buffalo, 1st Cong. ch., toward support Rev. C. M. Warren, for 1913, 468 92
Carthage, 1st Cong. ch. Mrs. Sarah L. Woodin, 10 00
Catskill, Mrs. Chas. E. Willard, 5 00
Churchville, Cong. ch., for 1913, 17 50
Columbus, Cong. ch. 8 00
Copenhagen, Cong. ch., for 1913, 34 58
Corning, 1st Cong. ch., for 1913, 18 00
Cortland, 1st Cong. ch., for 1913, 43.27; 2d Cong. ch., for 1913, 8.60; H. E. Ranney, of which 100 for work in China and 100 for work in Turkey, 200, 251 87
East Ashford, Cong. ch. 1 50
East Bloomfield, 1st Cong. ch. 43 55
Groton, 1st Cong. ch., for 1913, 40 00
Hamilton, 2d Cong. ch. 37 81
Henrietta, Cong. ch., for 1913, 10 00
Homer, Cong. ch. 29 76
Howells, Cong. ch., for 1913, 7 00
Jamestown, 1st Cong. ch., for native helper, care Rev. P. B. Kennedy, 68 00
Java, Cong. ch., for 1913, 3 50
Keene Valley, Cong. ch., for 1913, 15 00
Lockport, East-av. Cong. ch., for 1913, 60 00
Middletown, 1st Cong. ch. 25 50
Mt. Vernon, 1st Cong. ch., for Foochow, for 1913, and to const. *James M. Hurd,* H. M. 105 00
Munnsville, Cong. ch., for 1913, 15 00
Newark Valley, 1st Cong. ch., for 1913, 20 00
Norwich, 1st Cong. ch., for 1913, 43 00
Norwood, Cong. ch. 6 90
Oxford, 1st Cong. ch., for 1913, 69 00
Paris, Cong. ch., in memory of Albert Oetgen, 5 00
Philadelphia, Cong. ch., for 1913, 8 50
Richford, Cong. ch. 6 00
Riga, 1st Cong. ch., for 1913, 10 50
Riverhead, Sound-av. Cong. ch. 32 66
Rochester, Mrs. M. Jagnow, 45
Salamanca, Cong. ch., for 1913, 17 20
Saratoga Springs, New England Cong. ch., for 1913, 29 44
Sayville, Cong. ch., for 1913, 78 70
Seneca Falls, Memorial Cong. ch. 19 18
Shortsville, Rev. W. P. Sprague, 5 00
Steuben, 1st Welsh Cong. ch., for 1913, 4 50
Syracuse, Good Will Cong. ch. 164 80
Utica, Plymouth Cong. ch. 70 41
Watertown, Emmanuel Cong. ch., for 1913, 55 24
West Brook, Plymouth Cong. ch. 2 00
Winthrop, Cong. ch. 7 60
——, Friend, 15 00—2,526 50

New Jersey

Asbury Park, 1st Cong. ch., for 1913, 14 30
Cedar Grove, Union Cong. ch., for 1913, 10 00
Chatham, Cong. ch., for 1913, 22 60
Cresskill, Cong. ch., for 1913, 21 00
East Orange, Trinity Cong. ch., for 1913, 176 00
Jersey City, 1st Cong. ch., for 1913, 50 00
Newark, Belleville-av. Cong. ch., for 1913, 16 50
Nutley, St. Paul's Cong. ch. 50 00
Upper Montclair, Christian Union Cong. ch., for 1913, 248 90
Verona, 1st Cong. ch. 9 68—618 98

Pennsylvania

Audenried, Welsh Cong. ch. 7 95
Coleraine, Cong. ch., for 1913, 9 25
Du Bois, Swedish Cong. ch., for 1913, 5 00
East Smithfield, Cong. ch., for 1913, 4 00
Edwardsville, Bethesda Cong. ch., for 1913, 30 44
Germantown, Mrs. Wm. H. Lambert, 1,000 00
Plymouth, 1st Welsh Cong. ch., for 1913, 10 00
Pottersville, Cong. ch. 7 00
Scranton, 1st Welsh Cong. ch. 6 00

Wilkes-Barre, Puritan Cong. ch., for 1913, 92.54; 2d Welsh Cong. ch., for 1913, 4, 96 54
Williamsport, 1st Cong. ch., for 1913, 37 00
Wyalusing, Mrs. Sarah C. Adams, 28 20—1,241 38

Ohio

Akron, West Cong. ch. 22 00
Alexandria, Cong. ch., for 1913, 4 00
Ashtabula, 1st Cong. ch., for 1913, 38 59
Aurora, Cong. ch., of which 5 toward support Rev. H. A. Stick, all for 1913, 10 00
Brecksville, Cong. ch., for 1913, 6 00
Brownhelm, Cong. ch., for 1913, 8 50
Burton, Cong. ch., for 1913, 2 00
Castalia, Cong. ch., for 1913, 4 35
Chagrin Falls, Cong. ch., for 1913, 26 68
Chardon, Cong. ch., for 1913, 25 38
Charlestown, Cong. ch., for 1913, 3 30
Cincinnati, Lawrence-st. Cong. ch., for 1913, 18 00
Claridon, Cong. ch., for 1913, 7 00
Cleveland, Pilgrim Cong. ch., toward support Rev. G. D. Wilder, for 1913, 600; Euclid-av. Cong. ch., toward support Rev. H. B. Newell, for 1913, 296.13; Plymouth Cong. ch., of which 12 from Paul B. Stilson, for Sholapur, 56.73; Denison-av. Cong. ch., for 1913, 52.50; Collinwood Cong. ch., for 1913, 45; Mizpah Cong. ch., for 1913, 40; Puritan Cong. ch., for 1913, 28.35; 1st Cong. ch., for 1913, 25; Jones-rd. Cong. ch., for 1913, 22; Glenville Cong. ch., for 1913, 5; C. F. Meyer, toward support Rev. A. B. DeHaan, 5, 1,175 71
Columbus, 1st Cong. ch., toward support Rev. M. S. Frame, for 1913, 225; Plymouth Cong. ch., for 1913, 86; North Cong. ch., for 1913, 40; Washington-av. Cong. ch., for 1913, 20; Mayflower Cong. ch., for 1913, 5.11; Grandview Heights Cong. ch., for 1913, 5, 381 11
Delaware, Wm. Bevan, 5 00
Dover, Cong. ch., for 1913, 10 00
Edinburg, Cong. ch., for 1913, 20 70
Elyria, 1st Cong. ch., for Shansi, for 1913, 172 44
Fullertown, Friend, 5 00
Greenwich, Cong. ch., for 1913, 8 37
Hudson, Cong. ch., for 1913, 15 00
Huntsburg, Cong. ch., for 1913, 5 71
Lakewood, Cong. ch., for 1913, 1 00
Lock, Cong. ch., for 1913, 4 25
Lyme, Cong. ch., for 1913, 41 49
Madison, Cong. ch., for 1913, 3 00
Mansfield, 1st Cong. ch., for 1913, 30 00
Marietta, 1st Cong. ch., for 1913, 199.09; Harmar Cong. ch., for 1913, 20.44, 219 53
Marysville, Cong. ch., for 1913, 74 00
Nebo, Cong. ch., for 1913, 10 30
North Monroeville, Cong. ch. 17 05
North Ridgeville, Cong. ch., for 1913, 10 00
Oberlin, 2d Cong. ch., for 1913, 111 00
Penfield, Cong. ch., for 1913, 9 50
Pierpont, Cong. ch., for 1913, 17 75
Radnor, Cong. ch., for 1913, 32 00
Rock Creek, Cong. ch., for 1913, 7 00
Sandusky, 1st Cong. ch., for Mindanao, for 1913, 33 30
Saybrook, Cong. ch., for 1913, 25 71
South Newbury, Cong. ch., for 1913, 7 50
Springfield, 1st Cong. ch., for 1913, 87 80
Sullivan, Cong. ch. 40 00
Toledo, Birmingham Cong. ch., for 1913, 10 00
Wauseon, Cong. ch., for 1913, 1 00
West Andover, Cong. ch., for 1913, 10 00
West Millgrove, Cong. ch., for 1913, 1 50
Weymouth, Cong. ch., for 1913, 1 00
York, Cong. ch. 5 00
Youngstown, Plymouth Cong. ch., for 1913, 13 00—2,798 52

Maryland

Baltimore, 4th Cong. ch. 5 00

District of Columbia

Washington, 1st Cong. ch. 224 00

Georgia

Atlanta, 1st Cong. ch., for 1913, 13 78

Florida

Cocoanut Grove, Cong. ch., for 1913, 4 50
Daytona, 1st Cong. ch. 81 79
Jacksonville, Cong. ch. 73 95
Key West, Cong. ch., for 1913, 21 50
Lake Helen, 1st Cong. ch., for 1913, 20 00
Sanford, Cong. ch., toward support Dr. P. T. Watson, for 1913, 25
Tavares, Cong. ch., for 1913, 10 00
West Palm Beach, Cong. ch., toward support Dr. P. T. Watson, for 1913, 40 00
West Tampa, Union Cong. ch., for 1913, 20; Cuban Cong. ch., for 1913, 3, 23 00—274 99

Young People's Societies

Connecticut.—Ansonia, Y. P. S. C. E., for Harpoot, 85; Bridgeport, Young People's Alliance of Park-st. Cong. ch., for 1913, 5; Danielson, Westfield Y. P. S. C. E., for China, for 1913, 10; Kensington, Y. P. S. C. E., for Sholapur, for 1913, 5; New Milford, 1st Y. P. S. C. E., toward support Rev. J. E. Walker, for 1913, 6.85; South Manchester, Center Y. P. S. C. E., for China, 15, 126 85
New York.—Northfield, Y. P. S. C. E. and Sab. sch., for 1913, 14 02
New Jersey.—Plainfield, Y. P. S. C. E., for 1913, 10 00
Pennsylvania.—Aaronsburg, Union Y. P. S. C. E., 20; Plymouth, Elm Y. P. S. C. E., 1.69, 21 69
Ohio.—Dover, Y. P. S. C. E., for 1913, 3.50; Sandusky, 1st Y. P. S. C. E., for Mindanao, for 1913, 4.32; West Andover, Y. P. S. C. E., for 1913, 10, 17 82
Florida.—St. Petersburg, 1st Y. P. S. C. E., for 1913, 4 00
194 38

Sunday Schools

Connecticut.—Bridgewater, Cong. Sab. sch., 7.31; Canaan, Pilgrim Cong. Sab. sch., for Albania, 13; Cheshire, Cong. Sab. sch., for Albania, 15; Colchester, 1st Cong. Sab. sch., for 1913, 5; Coventry, 2d Cong. Sab. sch., for Shaowu, 7.33; Danielson, Westfield Cong. Sab. sch., of which 20 for China and 1.73 for Japan, for 1913, 21.73; Greenwich, 2d Cong. Sab. sch., for 1913, 71.65; Groton, Cong. Sab. sch., for 1913, 9; Hartford, Farmington-av. Cong. Sab. sch., for 1913, 15.61; do., Park Cong. Sab. sch., Prim. Dept., toward support Rev. A. B. DeHaan, for 1913, 5; Kensington, Cong. Sab. sch., for 1913, 25; New Britain, Cong. Sab. sch. of 1st ch. of Christ, for Albania, for 1913, 35.18; do., South Cong. Sab. sch., for 1913, 20; Old Saybrook, Cong. Sab. sch., for 1913, 30.67; Salisbury, Cong. Sab. sch., 5; Simsbury, Cong. Sab. sch. of 1st ch. of Christ, for 1913, 11.82; Southington, 1st Cong. Sab. sch., 10.11; Stamford, 1st Cong. Sab. sch., for Samokov, for 1913, 21.61; Waterbury, 2d Cong. Sab. sch., of which 34.67 for Aruppukottai and 40.30 for Albania, for 1913, 74.97; Windsor, Cong. Sab. sch., for Harpoot, for 1913, 15; Windsor Locks, Cong. Sab. sch., for Albania, for 1913, 5.59, 425 58

New York.—Blooming Grove, Cong. Sab. sch., for Harpoot, 15; Cambria, 1st Cong. Sab. sch., for Albania, 10; Eldred, Cong. Sab. sch., for Harpoot, 10; Rensselaer, Cong. Sab. sch., 7; Rutland, Cong. Sab. sch., for 1913, 5; Walton, Cong. Sab. sch., for 1913, 60.13; Westmoreland, 1st Cong. Sab. sch., for 1913, 5.30, 112 43

Pennsylvania.—Williamsport, 1st Cong. Sab. sch., for 1913, 7 00

Ohio.—Cleveland, Denison-av. Cong. Sab. sch., for 1913, 26.50; do., Archwood Cong. Sab. sch., for Albania, for 1913, 15; do., Puritan Cong. Sab. sch., for 1913, 3; Elyria, 1st Cong. Sab. sch., for Shansi, for 1913, 5.32; Huntsburg, Cong. Sab. sch., for 1913, 1.73; Lakewood, Cong. Sab. sch., for 1913, 12; Madison, Cong. Sab. sch., for 1913, 5; Oberlin, 2d Cong. Sab. sch., of which 15 for 1913, 35; Sandusky, 1st Cong. Sab. sch., for Mindanao, for 1913, 5.55; Twinsburg, Cong. Sab. sch., for 1913, 7.80, 116 90

Florida.—Lake Helen, 1st Cong. Sab. sch. 5 00

666 91

INTERIOR DISTRICT

Alabama

Anniston, Cong. ch., for 1913,	6 72	
Birmingham, Cong. ch., for 1913,	1 40	
Childersburg, Cong. ch., for 1913,	1 40	
Gadsden, Cong. ch., for 1913,	70	
Ironaton, Cong. ch., for 1913,	84	
Kymulga, Cong. ch., for 1913,	1 40	
Marion, Cong. ch., for 1913,	84	
Mobile, Cong. ch., for 1913,	2 10	
Montgomery, Cong. ch., for 1913,	8 82	
Talladega, Cong. ch., for 1913,	10 46	34 68

Mississippi

Tougaloo, Union Cong. ch., for 1913,		15 00

Texas

Fort Worth, 1st Cong. ch., for 1913,	25 00	
Fruitvale, Cong. ch.	5 00	
Galena, Cong. ch.	1 00	
Port Arthur, 1st Cong. ch., for 1913,	16 00	47 00

Indiana

Fort Wayne, Plymouth Cong. ch.	7 70	
Indianapolis, Union Cong. ch., 8.85; 1st Cong. ch., 4.51,	13 36	
Terre Haute, 1st Cong. ch.	32 60	53 66

Oklahoma

Carrier, Cong. ch., for 1913,	2 96	
Perkins, Cong. ch., for 1913,	3 27	
Waynoka, Cong. ch., for 1913,	5 50	11 73

Illinois

Abingdon, Cong. ch., for 1913,	15 76	
Albion, Cong. ch., for 1913,	7 00	
Amboy, Cong. ch., for 1913,	7 04	
Aurora, New England Cong. ch., for 1913, 59.10; 1st Cong. ch., 50,	109 10	
Batavia, 1st Cong. ch., for 1913,	11 00	
Champaign, 1st Cong. ch.	129 05	
Chicago, North Shore Cong. ch., for 1913, 400; 1st Cong. ch., for 1913, 128.65; Ravenswood Cong. ch., 60; California-av. Cong. ch., for 1913, 47.81; Ewing-st. Cong. ch., for 1913, 35; Rogers Park Cong. ch., for 1913, 35; Windsor Park Cong. ch., for 1913, 30; Washington Park Cong. ch., for 1913, 23.33; Wellington-av. Cong. ch., for 1913, 22.37; Bethlehem Bohemian Cong. ch., 10; Millard-av. Cong. ch., for 1913, 10; Mrs. Mary Foster Bryner, 50; Henry L. Kellogg, for Mindanao, 10,	862 16	
Danville, 1st Cong. ch., for 1913,	4 00	
Decatur, Cong. ch.	54 15	
Des Plaines, 1st Cong. ch.	16 06	
East Moline, Plymouth Cong. ch., for 1913,	3 68	
Elburn, Cong. ch.	30 11	
Elgin, 1st Cong. ch., for 1913,	300 00	
Galesburg, Central Cong. ch., toward support Rev. L. C. Powers, 150; East Main-st. Cong. ch., toward support Rev. E. W. Felt, 72,	222 00	
Glen Ellyn, 1st Cong. ch., for 1913,	95 00	
Gridley, Cong. ch., for 1913,	13 00	
Harvey, Cong. ch., for 1913,	55 64	
Highland, Cong. ch., for 1913,	18 00	
Hinsdale, Cong. ch., for 1913,	244 19	
Ivanhoe, Cong. ch., for 1913,	9 95	
Kewanee, 1st Cong. ch., for 1913,	123 00	
La Grange, 1st Cong. ch., for 1913,	1,100 00	
La Salle, Cong. ch., for 1913,	18 38	
Loda, Cong. ch., for 1913,	90 00	
Moline, 2d Cong. ch., for 1913,	9 65	
Neponset, Cong. ch., for 1913,	30 00	
Oak Park, 1st Cong. ch., of which 845 toward support Rev. R. Chambers and 645 toward support Dr. W. A. Hemingway, all for 1913, 1,600; 2d Cong. ch., toward support Rev. C. A. Nelson, 231.48; 6th Cong. ch., for 1913, 15,	1,846 48	
Ottawa, Cong. ch., for 1913,	40 00	
Peoria, 1st Cong. ch., toward support Rev. M. S. Frame, of which 50 from James T. Rogers, 350; Union Cong. ch., for 1913, 9.67,	359 67	
Pittsfield, Cong. ch., toward support Rev. R. S. Rose,	21 20	
Princeton, Cong. ch., for 1913,	13 08	
Prophetstown, Cong. ch., for 1913,	23 43	
Quincy, 1st Union Cong. ch., for 1913,	156 56	
Sandwich, Cong. ch.	31 64	
Shabbona, Cong. ch., for 1913,	10 88	
Strawn, Cong. ch., for 1913,	8 37	
Toulon, 1st Cong. ch.	104 00	
Warrensburg, Pilgrim Cong. ch., for 1913,	7 00	
Wataga, Cong. ch., for 1913,	17 00	
Western Springs, Cong. ch.	69 60	
Winnetka, Cong. ch., for 1913,	463 07	
Wyoming, Cong. ch., for 1913,	12 50	6,762 40
Legacies.—Waverly, Linus B. Holmes, by Holand F. Wemple, Trustee,		8,162 72
		14,925 12

Michigan

Alpena, Cong. ch., for 1913,	56 67	
Ann Arbor, Cong. ch., for 1913,	10 00	
Bangor, 1st Cong. ch., Ladies' Aid Soc.	5 00	
Breckenridge, Cong. ch., for 1913,	3 63	
Calumet, 1st Cong. ch., for 1913,	11 00	
Charlotte, Cong. ch., for 1913,	10 00	
Detroit, 1st Cong. ch., of which 100 toward support Rev. J. H. Dickson, 217.30; North Woodward-av. Cong. ch., 195.87; Brewster Cong. ch., 100,	513 17	
Fremont, 1st Cong. ch., for 1913,	5 00	
Grand Rapids, Plymouth Cong. ch., 6; South Cong. ch., for 1913, 6;	12 00	
Hancock, Cong. ch., for 1913,	87 26	
Hudson, 1st Cong. ch., for 1913,	10 00	
Jackson, 1st Cong. ch., for 1913,	100 00	
Lansing, Plymouth Cong. ch., for 1913,	60 00	
Leslie, 1st Cong. ch.	4 30	
Maybee, Cong. ch., for 1913,	5 00	
Muskegon, 1st Cong. ch.	50 00	
Otsego, Cong. ch.	2 86	
Redridge, Cong. ch., for 1913,	6 00	
Richmond, Cong. ch., for 1913,	15 00	
Romeo, Cong. ch., of which 10 for 1913,	14 00	

Three Oaks, Cong. ch., for 1913, 149 40
Traverse City, Oak Park Cong. ch. 3 00
Union City, Cong. ch., for 1913, 11 00
Vermontville, Cong. ch., for 1913, 5 00
Vernon, Cong. ch., for 1913, 3 00
Watervliet, Plymouth Cong. ch., for 1913, 4 00
Ypsilanti, Cong. ch., for 1913, 23 00—1,179 29

Wisconsin

Antigo, 1st Cong. ch., for 1913, 40 00
Appleton, 1st Cong. ch., for 1913, 200 00
Beloit, 1st Cong. ch., toward support Rev. M. W. Ennis, for 1913, of which 75 from Woman's Miss. Soc. 141 00
Berlin, Cong. ch., for 1913, 10 50
Bryn Seion, Cong. ch. 1 00
Eau Claire, 1st Cong. ch., for 1913, 321 00
Elroy, Cong. ch., for 1913, 7 82
Emerald Grove, 1st Cong. ch., for 1913, 18 00
Friendship, Cong. ch., for 1913, 10 00
Madison, 1st Cong. ch., for 1913, 60 00
Milwaukee, Grand-av. Cong. ch., 9; William C. White, for work of Talas Hospital, 528, 537 00
New Richmond, Cong. ch., for 1913, 14 60
Oshkosh, Plymouth Cong. ch., for 1913, 43 91
Park Falls, 1st Cong. ch., for 1913, 6 00
Randolph, Cong. ch., for 1913, 6 35
Rhinelander, Cong. ch., for 1913, 5 00
Rio, Cong. ch. 6 00
Rochester, 1st Cong. ch., for 1913, 19 21
Sheboygan, 1st Cong. ch., for 1913, 136 00
Stunce Brook, Cong. ch. 1 00
Sturgeon Bay, Hope Cong. ch., for 1913, 15 00
Superior, Pilgrim Cong. ch. 30 40
Truax, Cong. ch., for 1913, 4 00—1,633 79

Minnesota

Austin, Cong. ch., for 1913, 8 72
Comfrey, Cong. ch., of which 1.15 from Ladies' Miss. Soc., all for 1913, 2 30
Duluth, Pilgrim Cong. ch., toward support Rev. H. M. Irwin, 192 65
Groveland, Cong. ch., for 1913, 7 59
Lake City, 1st Cong. ch. 5 00
Marietta, Cong. ch., for 1913, 7 24
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, for 1913, 194.50; do., Friend, 25; Park-av. Cong. ch., for 1913, 86.16; Linden Hills Cong. ch., for 1913, 43; Pilgrim Cong. ch., for 1913, 26.07; Fremont-av. Cong. ch., for 1913, 14.95, 389 68
Northfield, 1st Cong. ch., of which 100 toward support Dr. P. T. Watson, all for 1913, 150 00
Plainview, Cong. ch., for 1913, 12 00
St. Charles, 1st Cong. ch., for 1913, 7 05
St. Paul, People's Cong. ch., for 1913, 12 00
Springfield, Cong. ch., for 1913, 1 15
Winona, 1st Cong. ch., for 1913, 80 00—875 38

Iowa

Allison, Cong. ch., for 1913, 27 00
Ames, 1st Cong. ch., for 1913, 40 00
Atlantic, Cong. ch., for 1913, 89 33
Blairsburg, Cong. ch., for 1913, 51 00
Castana, Cong. ch., for 1913, 12 00
Castleville, Cong. ch., for 1913, 6 91
Cedar Falls, 1st Cong. ch., for 1913, 41 71
Cedar Rapids, 1st Cong. ch., for 1913, 72 21
Centerdale, Cong. ch., for 1913, 6 65
Cherokee, Cong. ch., for 1913, 16 23
Corning, Cong. ch., for 1913, 10 00
Council Bluffs, Dodge Memorial Cong. ch., Friend, for 1913, 1 00
Danville, Cong. ch. 57 00
Davenport, Berea Cong. ch., for 1913, 27 53
Decorah, Cong. ch., for 1913, 30 50
Denmark, Cong. ch., for 1913, 30 00
Des Moines, Plymouth Cong. ch., for 1913, 5 20
Dubuque, 1st Cong. ch., for 1913, 23 96
Dunlap, Cong. ch., for 1913, 17 10
Earlville, Cong. ch., for 1913, 5 99
Eldora, 1st Cong. ch., for 1913, 73 00
Emmetsburg, Cong. ch., for 1913, 17 47
Fairfield, Cong. ch., for 1913, 10 00
Fort Atkinson, Ger. Cong. ch., for 1913, 10 00
Fort Dodge, Cong. ch., for 1913, 32 60
Galt, Cong. ch., for 1913, 4 10
Garner, Cong. ch., for 1913, 14 40
Gilbert, Cong. ch., for 1913, 38 00
Gilman, Cong. ch., for 1913, 7 00
Glenwood, Cong. ch., for 1913, 16 23
Grinnell, Cong. ch., for 1913, 321 36
Hampton, Cong. ch., for 1913, 15 00
Harlan, Cong. ch., for 1913, 15 89
Iowa Falls, Cong. ch., for 1913, 68 80
Jackson, Cong. ch., for 1913, 10 00
Jewell, Cong. ch., for 1913, 16 00
Keokuk, 1st Cong. ch., for 1913, 100 00
Kingsley, Cong. ch., for 1913, 16 00
Le Mars, Cong. ch., for 1913, 19 00
Lewis, Cong. ch., for 1913, 21 15
Lyons, Cong. ch., for 1913, 5 00
Marshalltown, Cong. ch., for 1913, 54 75
Mason City, 1st Cong. ch., for 1913, 26 34
Minden, Cong. ch., for 1913, 21 00
Mitchellville, Cong. ch., for 1913, 2 00
Montour, Cong. ch. 40 00
Nashua, Cong. ch., for 1913, 24 80
Newell, Cong. ch., for 1913, 128 00
Newton, 1st Cong. ch., for 1913, 38 10
Nilesville, Cong. ch., Friend, 10 00
Oakland, Cong. ch., for 1913, 20 91
Osage, Cong. ch., for 1913, 50 84
Oskaloosa, Cong. ch., for 1913, 9 95
Otho-Kalo, Cong. ch., for 1913, 9 00
Oto, Cong. ch., for 1913, 12 00
Ottumwa, Cong. ch., Mrs. Malcolm Dana, for 1913, 20 00
Polk City, Cong. ch., for 1913, 4 88
Popejoy, Cong. ch., for 1913, 8 00
Postville, Cong. ch. 45 74
Riceville, Cong. ch., for 1913, 15 43
Rockford, Cong. ch. and Sab. sch., for 1913, 15 00
Rodney, Cong. ch., for 1913, 4 00
Rowan, Cong. ch. 10 00
Saratoga, Cong. ch., for 1913, 2 00
Shenandoah, Cong. ch., for 1913, 58 63
Sioux Rapids, Cong. ch., for 1913, 10 00
Strawberry Point, 1st Cong. ch., for 1913, 9 00
Tabor, Cong. ch., for 1913, 5 00
Tripoli, Cong. ch., for 1913, 16 00
Victor, Cong. ch., for 1913, 2 93
Vining, Cong. ch., for 1913, 5 00
Waterloo, 1st Cong. ch., for 1913, 45; Union Cong. ch., for 1913, 10, 55 00
Westfield, Cong. ch., for 1913, 13 30—2,149 92

Missouri

Green Ridge, Cong. ch., for 1913, 10 00
Kansas City, Beacon Hill Cong. ch., for 1913, 16 00
Maplewood, Cong. ch., for 1913, 7 74
New Cambria, Cong. ch., for 1913, 7 00
St. Joseph, 1st Cong. ch., for 1913, 30 53
St. Louis, Pilgrim Cong. ch., of which 211.44 for work in India, 901.89; 1st Cong. ch., 25; United Cong. ch., for 1913, 5, 931 89
Springfield, 1st Cong. ch., for 1913, 42 00—1,045 16

North Dakota

Barlow, 1st Cong. ch. 7 45
Beach, Cong. ch., for Aruppukottai, 5 00
Brantford, Cong. ch., for 1913, 1 00

Dawson, Cong. ch. 2 50
Dogden, Cong. ch., for 1913, 1 00
Drake, Cong. ch., for 1913, 1 67
Dwight, Cong. ch., for 1913, 4 72
Fargo, 1st Cong. ch., for 1913, 17 52
Foothills, Cong. ch., for 1913, 1 00
Fredonia, Nazareth Ger. Cong. ch. 40 00
Glen Ullin, Cong. ch. 5 00
Harvey, Bethlehem Ger. Cong. ch., for 1913, 9 00
Plaza, Cong. ch., for 1913, 1 00
Tappan, Cong. ch. 3 00
Valley City, 1st Cong. ch., for 1913, 32 01
Velva, Cong. ch., for 1913, 1 50
Wahpeton, 1st Cong. ch., for 1913, 75 00—— 208 37

South Dakota

Academy, Cong. ch., for 1913, 18 65
Athol, Cong. ch., for 1913, 6 50
Centerville, Cong. ch., for 1913, 1 54
Chamberlain, Cong. ch., for 1913, 21 80
Elk Point, Cong. ch., for 1913, 15 47
Gann Valley, Cong. ch., for 1913, 2 08
Huron, Cong. ch., for 1913, 44 64
Redfield, Cong. ch., for 1913, 8 00
Ree Heights, Cong. ch., A. H. Robbins, 15 00
Scotland, Petersburg Cong ch., toward support Rev. C. H. Maas, 35; Neuberg, Hoffnungsthal, and Seimenthal Cong. chs., toward support Rev. C. H. Maas, 25, 60 00
Spearfish, Cong. ch., for 1913, 12 00
Templeton, Cong. ch., for 1913, 5 00
Valley Springs, Cong. ch., for 1913, 12 48
Wakonda, Cong. ch., for 1913, 5 00
Wessington Springs, Cong. ch., for 1913, 26 00
Winfred, Cong. ch., for 1913, 12 00
Yankton, Cong. ch., for 1913, 30 40—— 296 56

Nebraska

Albion, Cong. ch., for 1913, 16 85
Arlington, Cong. ch., for 1913, 5 45
Beatrice, 1st Cong. ch., for 1913, 26 25
Blair, Cong. ch. 19 31
Creighton, Cong. ch., toward support Rev. E. W. Ellis, 15 00
Crete, 1st Cong. ch., for 1913, 82 74
Friend, Dr. and Mrs. Frank T. Hamilton, for China, 10 00
Hastings, Ger. Cong. ch. and Brotherhood, for 1913, 175 00
Havelock, Cong. ch., for 1913, 2 00
Liberty, 1st Cong. ch., for 1913, 4 00
Lincoln, Plymouth Cong. ch., 158.42; Butler-av. Cong. ch., toward support Dr. and Mrs. F. F. Tucker, 10.83, 169 25
Plainview, Cong. ch., for 1913, 37 00
Santee, Pilgrim Cong. ch., for 1913, 16 25
Stanton, Cong. ch., for 1913, 10 00
Steel City, Cong. ch., for 1913, 5 00
Taylor, Cong. ch. 2 50
West Cedar Valley, Cong. ch. 7 50—— 604 10
Legacies.—Omaha, Joseph A. Bent, add'l, 60 00
664 10

Kansas

Alma, Cong. ch., for 1913, 31 00
Centralia, Cong. ch., for 1913, 5 00
Council Grove, Cong. ch. 6 75
Emporia, Bethany Cong. ch., for 1913, 2 00
Fairview, Plymouth Cong. ch. 2 95
Muscotah, Cong. ch. 7 00
Newton, 1st Cong. ch., for 1913, 20 00
Overbrook, Cong. ch., for 1913, 50 00
Partridge, Cong. ch., for 1913, 12 50
Sabetha, Cong. ch. 33 30
Smith Center, Cong. ch., for 1913, 23 33
Sterling, 1st Cong. ch., for 1913, 10 00
Stockton, Cong. ch., of which 11.50 from Woman's Miss. Soc., all for 1913, 13 50
Topeka, 1st Cong. ch., for 1913, 40; Central Cong. ch., for 1913, 35.25, 75 25
Wichita, College Hill Cong. ch., for 1913, 45 00—— 337 58

Montana

Ballantine, Cong. ch., for 1913, 10 00
Billings, 1st Cong. ch., for 1913, 20; Ger. Cong. ch., for 1913, 4, 24 00
Broadview, Cong. ch., for 1913, 3 00
Columbus, Cong. ch., for 1913, 5 00
Foster, Cong. ch., for 1913, 1 00
Geyser, Cong. ch., for 1913, 3 00
Great Falls, Cong. ch., for 1913, 5 00
Hardin, Cong. ch., for 1913, 2 25
Helena, Cong. ch., for 1913, 10 00
Judith Gap, Cong. ch., for 1913, 2 00
Laurel, Ger. Cong. ch., for 1913, 5; H. A. Templeton, toward support Rev. A. B. DeHaan, 140, 145 00
Livingstone, Cong. ch., for 1913, 13 00
Merino, Cong. ch., for 1913, 2 00
Missoula, Swed. Cong. ch., for 1913, 2 00
Osborne, Cong. ch., for 1913, 1 95
Paradise, Cong. ch., for 1913, 2 00
Pine Circle, Cong. ch., for 1913, 3 00
Plains, Cong. ch., for 1913, 3 00
Red Lodge, Cong. ch., for 1913, 10 00
Rothemay, Cong. ch., for 1913, 2 00
Roundup, Cong. ch., for 1913, 1 00
Sidney, Cong. ch., for 1913, 3 00
Two Dot, Cong. ch., for 1913, 1 00
Wibaux, Cong. ch., for 1913, 10 00—— 264 20

Wyoming

Boulder, Cong. ch., for 1913, 60
Cheyenne, Cong. ch., for 1913, 38 60
Dayton, Cong. ch., for 1913, 2 44
Douglas, Cong. ch., for 1913, 10 50
Glendo, Cong. ch., for 1913, 1 50
Lander, Cong. ch., for 1913, 3 10
Lusk, Cong. ch., for 1913, 5 09
Pinedale, Cong. ch., for 1913, 2 25
Sheridan, Cong. ch., for 1913, 12 75
Shoshoni, Cong. ch., for 1913, 2 18
Wheatland, Cong. ch., for 1913, 6 00—— 85 01

Colorado

Brush, Ger. Cong. ch., for 1913, 7 40
Colorado Springs, 1st Cong. ch., toward support Rev. Henry Fairbank, 75 00
Denver, Plymouth Cong. ch., 200; 3d Cong. ch., for 1913, 25; 2d Cong. ch., for 1913, 10; Ohio-av. Cong. ch., Harriet Legan, for Albania, 10, 245 00
Eaton, Ger. Cong. ch., Ladies' Aid Soc. 7 00
Fort Morgan, Ger. Cong. ch., for 1913, 7 75
Fruita, Cong. ch., Ladies' Aid Soc., for 1913, 2 00
Pueblo, 1st Cong. ch. 2 00—— 346 15

Young People's Societies

Indiana.—Fort Wayne, Plymouth Y. P. S. C. E. 8 50
Illinois.—Galesburg, Central Y. P. S. C. E., for Albania, 10; Waukegan, 1st Y. P. S. C. E., for Aruppukottai, for 1913, 10, 20 00
Wisconsin.—Beloit, 1st Cong. ch., Girls' Guild, toward support Rev. M. W. Ennis, for 1913, 30; Osseo, Y. P. S. C. E., 5, 35 00
Minnesota.—Argyle, Y. P. S. C. E. 10 00
Iowa.—Glenwood, Y. P. S. C. E., for 1913, 2 57
North Dakota.—Hillsboro, Y. P. S. C. E., for 1913, 4 45
South Dakota.—Bryant, Y. P. S. C. E., for 1913, 10.65; Canova, Y. P. S. C. E., for Aruppukottai, for 1913, 6, 16 65
Montana.—Billings, 1st Y. P. S. C. E., for Mt. Silinda, for 1913, 30 00
127 17

Sunday Schools

Louisiana.—Hammond, Cong. Sab. sch., for 1913, 6 44
Indiana.—Kokomo, Cong. Sab. sch. 7 00
Illinois.—Albion, Cong. Sab. sch., for Albania, for 1913, 3.47; Canton, 1st Cong. Sab. sch., toward support Rev. E. W. Felt, 12.11; Chicago, North Shore Cong. Sab. sch., for 1913, 30; do., Ravenswood Cong. Sab. sch., for 1913, 25; do., South Cong. Sab. sch., for Albania, 25; Kewanee, 1st Cong. Sab. sch., for Mt. Silinda, for 1913, 65.85; Neponset, 1st Cong. Sab. sch., for Albania, 5; Oak Park, Harvard Cong. Sab. sch., for Pangchwang, for 1913, 10; Polo, Independent Presb. Sab. sch., for Harpoot, 30.81, 207 24
Michigan.—Muskegon, 1st Cong. Sab. sch., for 1913, 25; New Haven, Cong. Sab. sch., 5; Otsego, Cong. Sab. sch., for Mindanao, 3.75; St. Clair, Cong. Sab. sch., for Albania, 7.05, 40 80
Wisconsin.—Beloit, 1st Cong. Sab. sch., Kindergarten Dept., toward support Rev. M. W. Ennis, for 1913, 1.60; Branden, Cong. Sab. sch., for work in Turkey, 3.70; Redgranite, Cong. Sab. sch., for 1913, 4.30; South Milwaukee, Cong. Sab. sch., toward support Dana I. Grover, for 1913, 20, 29 60
Minnesota.—Minneapolis, 1st Cong. Sab. sch., 15; do., Pilgrim Cong. Sab. sch., for 1913, 9.82; Moorehead, 1st Cong. Sab. sch., for Albania, for 1913, 9.25; Rochester, Cong. Sab. sch., 10, 44 07
Iowa.—Le Mars, Cong. Sab. sch., for 1913, 5; Osage, Cong. Sab. sch., for 1913, 6.66, 11 66
Missouri.—Kansas City, Beacon Hill Cong. Sab. sch., for 1913, 5 00
North Dakota.—Barlow, 1st Cong. Sab. sch. 6 70
South Dakota.—Springfield, Cong. Sab. sch., for 1913, 8 00
Nebraska.—Franklin, Cong. Sab. sch., toward support Rev. E. W. Felt, for 1913, 13.13; Lincoln, Plymouth Cong. Sab. sch., 6.58; Omaha, St. Mary's-av. Cong. Sab. sch., 25; Rising City, Cong. Sab. sch., for Albania, for 1913, 2, 46 71
Kansas.—Burlington, Cong. Sab. sch., for Albania, 5; Little River, Cong. Sab. sch., for Adana, 15.75; Valley Falls, Cong. Sab. sch., for China, for 1913, 4, 24 75
437 97

PACIFIC DISTRICT

Nevada

Reno, 1st Cong. ch., for 1913, 32 25

Idaho

Boise, 1st Cong. ch., of which 30 for native worker, care Rev. Edward Fairbank, all for 1913, 44 00
Council, Cong. ch., for 1913, 15 00
Kellogg, Cong. ch., for 1913, 15 00
Mountain Home, 1st Cong. ch., for Inghok, for 1913, 7 40
Wallace, Cong. ch., for 1913, 15 00
Weiser, Cong. ch., for 1913, 19 00—— 115 40

Washington

Arlington, 1st Cong. ch. 2 00
Bellingham, 1st Cong. ch., for 1913, 15 00
Brewster, Cong. ch. 4 00
Colfax, Plymouth Cong. ch., for 1913, 30 00
Coupeville, Cong. ch., for 1913, 7 00
Hillyard, Cong. ch., for 1913, 10 00
Lower Naches, 1st Cong. ch. 20 70
Olympia, 1st Cong. ch., for 1913, 20 00
Pleasant Prairie, Cong. ch., for 1913, 3 00
Ritzville, Zion Ger. Cong. ch., 45; do., Woman's Miss. Soc., 10; Immanuel Ger. Cong. ch., toward support Rev. C. H. Maas, 20, 75 00
Seattle, Pilgrim Cong. ch., for 1913, 500; University Cong. ch., for 1913, 75; Plymouth Cong. ch., for 1913, 54; Edgewater Cong. ch., for 1913, 33.75; Greenlake Cong. ch., for 1913, 12.50; West Cong. ch., for 1913, 10; Fauntleroy Cong. ch., 5, 690 25
South Bend, Cong. ch. 8 75
Spokane, Westminster Cong. ch. 122 20
Sylvan, 1st Cong. ch., for 1913, 6 55
Tacoma, Pilgrim Cong. ch., for 1913, 15 00
Vera, Cong. ch., for 1913, 3 00
Walla Walla, 1st Cong. ch. 147 20— 1,174 65

Oregon

Ashland, Cong. ch., for 1913, 18 00
Beaver Creek, St. Peter's Cong. ch., for 1913, 15 00
Beaverton, Abraham Reichen, 10 00
Corvalis, 1st Cong. ch. 10 00
Eugene, 1st Cong. ch., for 1913, 15 00
Hood View, Cong. ch., for 1913, 5 22
Oregon City, Cong. ch., for 1913, 12 60
Park Place, Cong. ch., for 1913, 2 00
Portland, Highland Cong. ch., for 1913, 24; Sunnyside Cong. ch., for 1913, 15; University Park Cong. ch., for 1913, 3, 42 00
Willsburg, Cong. ch., for 1913, 1 80—— 131 62

California

Alameda, 1st Cong. ch., for 1913, 126 00
Antioch, Cong. ch., for 1913, 11 10
Avalon, Cong. ch., for 1913, 7 76
Benicia, Cong. ch., for 1913, 4 00
Berkeley, 1st Cong. ch., for 1913, 75; North Cong. ch., for 1913, 35; L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72, 182 00
Bloomington, Cong. ch., for 1913, 4 73
Buena Park, Cong. ch., for 1913, 20 09
Claremont, 1st Cong. ch., of which 300 toward support Rev. C. A. Stanley and 286.10 toward support Rev. C. T. Erickson, all for 1913, 796 83
Chula Vista, Cong. ch., for 1913, 22 04
Corona, Cong. ch., for 1913, 31 00
Crockett, Cong. ch., for 1913, 5 00
Danville, John A. Ainslie, 1 75
Escondido, Cong. ch., for 1913, 55 36
Etiwanda, Cong. ch., for 1913, 36 50
Fresno, Zion Cong. ch., for 1913, 15; 1st Cong. ch., for 1913, 7; 3d Ger. Cong. ch., for 1913, 5; Mrs. Kohar Kaprielyan, 5, 32 00
Glendale, Cong. ch., for 1913, 9 92
Green Valley, Cong. ch., for 1913, 4 00
Haywards, Eden Cong. ch., for 1913, 15 00
Highland, Cong. ch., for 1913, 76 69
La Jolla, Cong. ch., for 1913, 17 67
La Mesa, Central Cong. ch., for 1913, 21 70
Lawndale, Cong. ch., for 1913, 20 15
Lemon Grove, Cong. ch., for 1913, 26 11
Lockeford, Cong. ch., for 1913, 20 00
Lodi, Cong. ch., for 1913, 66 63
Loleta, Cong. ch., for 1913, 5 00
Los Angeles, 1st Cong. ch., for 1913, 869.59; Messiah Cong. ch., for 1913, 77.88; Plymouth Cong. ch., for 1913, 74.07; East Cong. ch., for 1913, 45.02; Pilgrim Cong. ch., for 1913, 44.32; Berean Cong. ch., for 1913, 15.50; Pico Heights Cong. ch., for 1913, 14.57; Vernon Cong. ch., for 1913, 8.15; West End Cong. ch., toward support Rev. C. T. Erickson, for 1913, 5; Olivet Cong. ch., for 1913, 3.41, 1,157 51
Martinez, Cong. ch., for 1913, 6 55
Monrovia, Cong. ch., for 1913, 19 70

Moreno, Cong. ch., for 1913, 5 10
Niles, Cong. ch., for 1913, 15 00
Norwalk, Cong. ch., for 1913, 7 75
Oakland, Plymouth Cong. ch., for 1913, 49.03; Fruitvale-av. Cong. ch., for 1913, 42; 1st Cong. ch., for 1913, 31; Pilgrim Cong. ch., for 1913, 20.30; Grace Cong. ch., for 1913, 6.80, 149 13
Oneonta, Cong. ch. 10 00
Ontario, Bethel Cong. ch., for 1913, 147 52
Pacific Grove, Mayflower Cong. ch., for 1913, 11 70
Palo Alto, 1st Cong. ch., for 1913, 45 35
Parlier, Armenian Cong. ch., for 1913, 1 00
Pasadena, 1st Cong. ch., of which 40 toward support Rev. C. T. Erickson, all for 1913, 316.61; Lake-av. Cong. ch., for 1913, 59.52; North Cong. ch., for 1913, 23.37; West Side Cong. ch., for 1913, 2.25; Mary L. Barton, 5; Mrs. E. M. Orton, 1.15, 407 90
Paso Robles, Cong. ch., for 1913, 4 03
Pinole, Mr. and Mrs. B. T. Elmore, 30 00
Pomona, Pilgrim Cong. ch., of which 31.85 toward support Rev. C. T. Erickson, all for 1913, 167 96
Porterville, 1st Cong. ch., for 1913, 33 25
Poway, Cong. ch., for 1913, 1 34
Ramona, Cong. ch., for 1913, 8 06
Redlands, 1st Cong. ch., for 1913, 147 12
Sacramento, 1st Cong. ch., for 1913, 36 50
San Bernardino, 1st Cong. ch., for 1913, 17 07
San Diego, 1st Cong. ch., for 1913, 189.75; Mission Hills Cong. ch., for 1913, 55.08; Logan Heights Cong. ch., for 1913, 21.39; Park Villas Cong. ch., for 1913, 7.77, 273 99
San Francisco, Bethany Cong. ch., for 1913, 19.35; Japanese Cong. ch., for 1913, 3, 22 35
San Jacinto, Cong. ch., for 1913, 5 80
San Mateo, Cong. ch., for 1913, 10 00
Santa Cruz, 1st Cong. ch., for 1913, 63 00
Santa Rosa, 1st Cong. ch., for 1913, 21 00
Sebastopol, Cong. ch., for 1913, 33 50
Sierra Madre, Cong. ch., for 1913, 55 24
Sonoma, Cong. ch., for 1913, 8 95
Stockton, 1st Cong. ch. 36 00
Sunnyvale, Cong. ch., for 1913, 16 70
Tulare, Cong. ch., for 1913, 12 50
Venice, Cong. ch., for 1913, 27 50
Whittier, Cong. ch., for 1913, 199 96
Woodland, Cong. ch., for 1913, 2 70
———, Friend, 1,000 00— 5,837 76

Hawaii

Honolulu, Central Union Cong. ch., for 1913, 405; chs., through Hawaiian Board, for 1913, 65.10, 470 10

Young People's Societies

Oregon.—Ashland, Jun. Y. P. S. C. E., for Inghok, for 1913, 5 00
California.—Chula Vista, Y. P. S. C. E., for Aruppukottai, for 1913, 25; Claremont, Y. P. S. C. E., Int. Dept., for Pangchwang, for 1913, 40; Escondido, Y. P. S. C. E., for 1913, 1.86; Los Angeles, 1st Y. P. S. C. E., toward support Rev. F. P. Beach, for 1913, 25; do., Messiah Y. P. S. C. E., for Albania, 15.33; San Diego, 1st Y. P. S. C. E., for Harpoot, for 1913, 25; do., Logan Heights Y. P. S. C. E., for 1913, 6.35, 138 54
143 54

Sunday Schools

Washington.—Avondale, Cong. Sab. sch., for Adana, for 1913, 2 00
Oregon.—Forest Grove, Cong. Sab. sch., for Albania, for 1913, 10; Portland, Highland Cong. Sab. sch., for 1913, 6, 16 00
California.—Claremont, 1st Cong. Sab. sch., for Mindanao, for 1913, 16.67; Lodi, Cong. Sab. sch., for China, 11.50; Oakland, 1st Cong. Sab. sch., for China, for 1913, 11.76; Sierra Madre, 1st Cong. Sab. sch., for Albania, 25, 64 93
82 93

MISCELLANEOUS

Canada

Montreal, American Presb. ch., of which 600 toward support C. C. Fuller and 375 toward support Miss Edith C. Lundquist, 975 00

Austria

———, Churches, 37.46, and through *Betanie,* 43.22, all for Shaowu, 80 68

Turkey

Trebizond, Rev. and Mrs. L. S. Crawford, 15 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer
For sundry missions in part, 13,152 57
For salary of teacher, Tirumangalam, 30 00
For heating apparatus, Girls' School, Tientsin, 75 00
For salary of teacher, Gedik Pasha, 220 00
For kitchen equipment, Girls' School, Barcelona, 200 00
For repairs on Girls' School, Aintab, 268 00
For repairs on Girls' School, Umzumbe, 175 00
For repairs on Girls' School, Uduppiddi, 500 00
For roof for Girls' School, Paotingfu, 325 00
For village school buildings, care Rev. J. H. Dickson, 500 00— 15,445 57

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer 9.110 00
For Kobe Domestic Science Building, 1.375 00— 10,485 00

From *Woman's Board of Missions for the Pacific*
Miss Henrietta F. Brewer, Oakland, California, Treasurer 1,250 00
27,180 57

Additional Donations for Special Objects

Maine.—Greenville, Union Cong. ch., for use of Rev. R. A. Hume, 7.50; do., do., Mrs. A. A. Crafts, for pupil, care do., 20; do., Union Y. P. S. C. E., for do., care do., 7.50; Portland, Second Parish Cong. ch., for native helper, care Rev. J. P. Dysart, 1, 36 00
New Hampshire.—Concord, 1st Y. P. S. C. E., Jun. Dept., for pupil, care Rev. Charles L. Storrs, 10; Keene, Friend, for work, care Rev. J. E. Merrill, 5; Lancaster, Cong. Sab. sch., Home Dept., for Bible-woman, care Miss M. S. Wiley, 25, 40 00
Vermont.—Brattleboro, Charles L. Clark, for use of Dr. C. E. Clark, 15; Chelsea, Cong. Sab. sch., for orphanage, care Rev. William Hazen, 5.04, and for orphanage, Harpoot, 5.04, 10.08; Springfield, Mrs. James Hartness, for native helper, care Rev. E. H. Smith, 100; Waterbury, Cong. Sab. sch., for pupil, care Rev. J. X. Miller, 32.95; West Brattleboro, Cong. ch., Mrs. W. H. Bigelow, for schools, care Rev. E. A. Yar-

row, 35; do., Cong. Sab. sch., for use of Dr. C. E. Clark, 15; Westminster West, Cong. Sab. sch., for pupils, care William E. Hitchcock, 12; Westmore, Mrs. M. R. Sanderson, for work, care Miss Clara C. Richmond, 2, 222 03

Massachusetts.—Andover, South Cong. Sab. sch., for school, care Miss M. L. Graffam, 20; Boston, Mt. Vernon Cong. ch., of which 7.25 from missionary rally for work, care Mrs. R. F. Black, and 25 from the Misses Hawes, toward furnishing room in school, care Rev. E. C. Partridge, 32.25; do., A Sunday school class (Dorchester), for native helper, care Dr. E. L. Bliss, 37.50; Brookline, Harvard Cong. ch., Friend, for work, care Miss Edith Davis, 5; Gardner, 1st Cong. Sab. sch., for work, care Rev. G. H. Hubbard, 25; Great Barrington, Sidney B. Brown, for work, care Mrs. G. G. Brown, 10; Lexington, Emma O. Nichols, for work, care Dr. and Mrs. H. N. Kinnear, 2; Lincoln, Cong. ch., for work, care Rev. Edward Fairbank, 15; Ludlow, 1st Y. P. S. C. E., for orphanage, care Rev. J. H. Pettee, 3.37; Middleboro, Central Cong. ch., A. G. Newkirk, for pupils, care Rev. E. H. Smith, 25; Newburyport, Miss A. E. Wiggin, for village school, care Rev. E. Fairbank, 50; Newton Center, 1st Cong. ch., for school, care do., 25; Northampton, 1st ch. of Christ, for work, care Dr. and Mrs. F. F. Tucker, 108.27; do., Edwards Cong. Sab. sch., of which 10.27 for work, care Dr. F. F. Tucker, and 10.13 for pupil, care Rev. R. A. Hume, 20.40; North Billerica, Mrs. E. R. Gould, for hospital, care Dr. H. N. Kinnear, 10; North Brookfield, 1st Cong. ch., for use of Dr. H. N. Kinnear, 10; Pittsfield, South Cong. ch., Jun. Soc., for pupil, care Rev. William Hazen, 5; Springfield, Park Cong. ch., for school, care Rev. E. Fairbank, 50; do., 1st Cong. Sab. sch., Jun. Dept., for pupils, care Dr. C. D. Ussher, 20; Stoneham, Friend, for work, care Rev. J. E. Merrill, 5; Sunderland, 1st Cong. Sab. sch., Prim. Dept., for work, care Miss D. D. Leavens, 11.05; Watertown, Flora C. Fountain, for work, care Rev. E. H. Smith, 5; West Wareham, Mrs. Julia R. Morse, for pupil, care Mrs. R. Winsor, 17; Winchester, 2d Cong. Sab. sch., for support of cot in Annie Tracy Riggs Hospital, care Dr. H. H. Atkinson, 30; Worcester, Hope Cong. ch., for native pastor, care Rev. E. H. Smith, 10; do., In memory of E. P. S. and J. E. S., for pupils, care Rev. L. F. Ostrander, 1, 552 84

Rhode Island.—Providence, Union Y. P. S. C. E., Jun. Dept., for pupil, care Miss Mary B. Harding, 15; do., Mary E. Salisbury, for do., care do., 16, 31 00

Connecticut.—Danielson, Emily Danielson, for pupil, care Miss Mary B. Harding, 15; East Windsor, 1st Cong. Sab. sch., 13, and Young Ladies' Miss. Soc. of 1st Cong. ch., 9, all for school, care Rev. E. C. Partridge, 22; Glastonbury, Alice M. Goodrich, for hymn-books, care Rev. J. S. Porter, 25; Green's Farms, Y. P. S. C. E., for pupil, care Rev. Willis P. Elwood, 15; Hartford, Mrs. John W. Cooke, 25, Mrs. Edward C. Stone, 5, Mrs. Elizabeth W. Stone, 2, and Julia W. Stone, 2, all for work, care Dr. H. N. Kinnear, 34; do., Mrs. Edward C. Stone, 5, Elizabeth W. Stone, 5, and Jane W. Stone, 5, all for work, care Rev. E. H. Smith, 15; Lebanon, W. W. Gillette, for high school and theological seminary, care Rev. J. P. Jones, 25; Milford, Plymouth Y. P. S. C. E., for use of Rev. William R. Leete, 15; Mystic, Y. P. S. C. E., for use of Rev. E. H. Smith, 5; New Britain, South Cong. Sab. sch., Chinese Dept., for work, care Rev. C. A. Nelson, 15; New London, 1st Cong. Sab. sch., for use of Rev. C. N. Ransom, 10; Norwich, Broadway Cong. ch., Y. P. U., for Mardin High School, 11.50; Somersville, Y. P. S. C. E., for work, care Rev. E. H. Smith, 10; Stonington, 1st Cong. ch., Ladies, for hospital, care Dr. C. D. Ussher, 25; Talcottville, Ruth M. Talcott, for work, care Rev. E. H. Smith, 50; Waterbury, 2d Cong. Sab. sch., Chinese Dept., for evangelistic work, care Rev. C. A. Nelson, 75; do., Mrs. Anna H. Brown, for boarding school, care Mrs. G. G. Brown, 20; West Hartford, Friend, 51, and do., 35, both for native worker, care Rev. F. B. Bridgman, 86; West Haven, Y. P. S. C. E., for native worker, care Rev. George H. Hubbard, 24; Windham, 1st Cong. Sab. sch., for use of Miss Mary T. Noyes, 20, 517 50

New York.—Binghamton, C. W. Loomis, for native helper, care Dr. L. H. Beals, 20; do., Friends, through S. H. Devirian, for educational work, Hadjin, 150; Brooklyn, Charles A. Clark, for work, care Rev. C. A. Nelson, 5; do., Miss Marion, for scholarship, care Miss J. R. Hoppin, 20; New York, Alfred Roucle, Jun. Mission Fund, for use of Rev. H. A. Neipp, 25.33; do., Mrs. Edw. J. Brown, toward support of two Bible-readers and two beds, care Dr. I. H. Curr, 110; West Winfield, Cong. Sab. sch., Mrs. A. C. Day's Class, for work, care Rev. Paul L. Corbin, 10, 340 33

New Jersey.—Lakewood, Asa W. Kenney, for school, care Rev. George E. White, 25; Newark, Frances L. Smith, for use of Rev. L. S. Crawford, 50, 75 00

Pennsylvania.—Edwardsville, Welsh Cong. ch., Morgan R. Morgans, for students, care Rev. J. P. Jones, 25; do., Welsh Cong. Sab. sch., Jun. Dept., for do., care do., 39.88; Norristown, Cong. ch., Berean Bible Class, for pupil, care Flora K. Heebner, 15; Towamencin, Y. P. S. C. E., for do., care do., 20, 99 88

Ohio.—Cleveland, Mrs. James F. Jackson, for King Memorial School, care Miss C. R. Willard, 12; Hudson, Friend, for work, care Rev. and Mrs. J. X. Miller, 90; Mallet Creek, York Cong. ch., Mr. and Mrs. M. E. Branch, for native preacher, care Rev. E. H. Smith, 35; Oberlin, 2d Cong. ch., Andrew Auten, for work, care Rev. E. C. Partridge, 50; do., Friend, through Rev. J. K. Greene, for Vlanga Church Building Fund, 867, 1,054 00

Maryland.—Baltimore, John C. Thomas, for work, care Rev. E. H. Smith, 10 00

Florida.—Sanford, W. H. M. U., for work, care Dr. P. T. Watson, 6 00

Alabama.—Talladega, Cong. Sab. sch., for work, care Rev. and Mrs. F. S. Dart, 11.05; do., Mission Helpers of Talladega College, for school, care Miss S. R. Howland, 10; do., Lillian S. Cathcart, for native helper, care Rev. H. S. Galt, 25, 46 05

Indiana.—Lafayette, 2d Presb. Sab. sch., for student, care Rev. T. D. Christie, 50 00

Illinois.—Chicago, Beverly Hills ch., for Gilbert Island Teachers' Fund, care R. E. G. Grenfell, 100; do., Grace Cong. Sab. sch., for native helper, Ahmednagar, 18; do., Summerdale, Cong. Sab. sch., for Edgar B. Wylie School, care Rev. E. P. Holton, 10; Evanston, Mrs. Charles G. Dawes, for pupil, formerly care Rev. H. G. Bissell, 15; Harvey, Cong. Sab. sch., for work, care Miss Inez L. Abbott, 1; Oak Park, 3d Cong. Sab. sch., for beds in hospital, care Dr. W. A. Hemingway, 120; do., do.,

for hospital, care do., 100; Peoria, Union Cong. Sab. sch., two classes, for bed in hospital, care Dr. E. L. Bliss, 15; Shabbona, Cong. Sab. sch., Prim. Dept., for pupil, care Rev. Robert A. Hume, 16.24, 395 24

Michigan.—Alpena, Friend, for work, care Rev. J. H. Dickson, 10; Grand Rapids, Friend, of which 100 for work, care Mrs. L. S. Crawford, and 20 for pupil, care Rev. J. X. Miller, 120; Port Huron, 1st Cong. Sab. sch., Philathea Class, for work, care Rev. J. H. Dickson, 50, 180 00

Wisconsin.—Florence, Harald Rasmussen, for hospital work, care Dr. H. N. Kinnear, 1 00

Minnesota.—Minneapolis, Plymouth Cong. ch., for use of Rev. Alden H. Clark, 189; do., do., Friend, for hospital, care Dr. H. N. Kinnear, 10; do., Plymouth Cong. Sab. sch., for McKinley Boys' School, Bombay, 85.53; do., Rev. Frank N. White, for Memorial Church, care Mrs. J. H. DeForest, 25; Northfield, Cong. Sab. sch., for work, care Dr. P. T. Watson, 55.50, 365 03

Iowa.—Ames, 1st Cong. ch., for student, care Miss Daisy D. M. Brown, 35; Emmetsburg, Cong. Sab. sch., Prim. Dept., for pupils, care Rev. Ernest Pye, 3.20, 38 20

North Dakota.—Carrington, Y. P. S. C. E., for pupil, care Rev. J. X. Miller, 10 00

South Dakota.—Parkston, Ger. Cong. ch., for work, care Miss J. L. Graf, 15; Scotland, Petersburg Cong. ch., for work, care Rev. C. A. Nelson, 35; do., Neuberg, Hoffnungsthal, and Seimenthal chs., of which 31.30 for work, care Rev. A. W. Clark, and 30 for work, care Rev. C. A. Nelson, 61.30, 111 30

Nebraska.—Lincoln, Mrs. Henry Hoagland, for pupils, care Miss Stella Loughridge, 20 00

Washington.—Milton, Mrs. Mabel A. Hoyt, for work, care Dr. P. T. Watson, 20 50

Oregon.—Forest Grove, Rev. Royal M. Cole and friends, for enlargement of kindergarten, care Miss Nellie A. Cole, 25; Oregon City, 1st Cong. Sab. sch., for work, care Dr. and Mrs. H. H. Atkinson, 25; Salem, Central Cong. Sab. sch., for St. Paul's Institute, care Rev. T. D. Christie, 4.14, 54 14

California.—Claremont, 1st Cong. ch., for scholarship care Rev. F. E. Jeffery, 30; do., 1st Cong. Sab. sch., for Bible-woman, formerly care Rev. H. G. Bissell, 18; Chula Vista, Cong. ch., for Girls' High School, care Rev. P. B. Kennedy, 49.25; Ocean Park, Miss N. Bruggemeyer, for Bible-woman, care Miss M. E. Andrews, 25; Ontario, Charles A. Pierce, for student, care Rev. J. P. Jones, 25; Pasadena, Mrs. E. M. Orton, for use of Mrs. G. G. Brown, 10; Upland, Mrs. Charles E. Harwood, for outstation work, care Rev. W. O. Pye, 500, 657 25

Canada.—Montreal, American Presb. ch., for industrial equipment, care C. C. Fuller, 500; do., J. M. Silliman, for work, care Miss Caroline Silliman, 60; Toronto, Havergal Sorority, for pupil, care Miss Annie E. Gordon, 15; do., Friend, for Girls' School, care do., 15, 590 00

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5,943 03

Donations received in January, 706,244 27
Legacies received in January, 11,522 07

117,766 34

Total from September 1, 1913, to January 31, 1914. Donations, $351,040.70; Legacies, $36,652.94 = $387,693.64.

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Massachusetts.—Boston, Friend, 10 00
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1,731 56

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Work in the Philippines

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The Secret of the Success of the Every Member Canvass

How are we to explain the amazing success of this new method of finance which is sweeping through the churches of all denominations? We have studied this question carefully and have come to the conclusion that the secret is to be found in seven facts which arise out of the canvass wherever it is conducted in an efficient manner.

1. **THE SPEED OF THE CANVASS,** as opposed to the old way of harping on the subject throughout the year. To squarely face their missionary and home obligations at one time and to provide for the same by a short, sharp but thoroughly organized effort is a good thing for any church.

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3. **ITS APPEAL TO BUSINESS MEN.** It is a business proposition and successful men of affairs are in its favor. A bank president in a Massachusetts city opposed the plan when it was suggested, but the canvass itself converted him and his testimony was, "It's the biggest thing that has ever hit our church."

4. **ITS APPEAL TO SPIRITUAL MEN.** It is going into business with Christ; it is a partnership with the Master in His great enterprises at home and abroad. Instead of a few getting this blessing as formerly every member participates. This is the deepest secret of all.

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